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OCTOBER 1954



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October, 1954

MISSIONS

An International Baptist Magazine

Vol. 152 No. 8
OCTOBER, 1954

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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The Cover

Picturesque Barranquitas, Puerto Rico, as seen from the campus of Barranquitas Academy. See "We Know . . . but We Don't Quite Dare," by Clifford G. Hansen, in this issue (pp. 18-21).

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Who's Who IN THIS ISSUE

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WILLIAM E. HAYLER is a field counselor of the Council on Missionary Cooperation.

MABEL BENJAMIN MARTIN (Mrs. George B. Martin) is an accredited observer at the United Nations for the American Baptist Convention.

CHARLES L. McCARTY is pastor of the First Baptist Church, Lewistown, Mont.

GERTRUDE F. McCULLOCH, of the Woman's American Baptist Foreign Mission Society, is a former missionary to East China and Japan.

JOHN E. SKOGLUND, formerly a foreign secretary of the American Baptist Foreign Mission Society, is pastor of the First Baptist Church, Seattle, Wash.

RUTH H. TEASDALE is missionary for refugee resettlement of the Woman's American Baptist Home Mission Society.

Picture Credits

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Drinking from the Same Bottle

By CHARLES A. WELLS

THE MOST DANGEROUS ELEMENTS in communism are its disregard of moral standards and of the meaning of righteousness and justice, and its devotion to the axiom that "the end justifies the means." Lenin taught with evil boastfulness that the Communists knew no law or responsibility beyond the achievements of the party's aim. Most of the crimes committed by the Reds have occurred because of this inexcusable and flagrant moral blindness. However, if for any reason the rest of us adopt that principle—that the end justifies the means—we are following the same immoral principle as the Reds themselves. This is true even in fighting communism. Our vision becomes distorted, our sense of values warped, when we partake of this evil concoction, which is indeed a devil's brew of unprincipled immorality and irresponsibility. When we adopt their methods, we are aiding the Communists in the conquest of the Christian world by introducing unchristian principles that tear down the foundations of our society.

OCTOBER QUIZ COLUMN

Note: Questions are taken from all pages and occasionally from advertisements.

1. What happened through the development of Freedom Farm?
 2. What is the value of the publicity given to Angel Acevedo?
 3. What approximates a democratic form of international co-operation?
 4. Who wrote "Christ's vanguard, in the storm-swept land"?
 5. Who returned home with his imagination fired and his mind full of ideas?
 6. How many more for '54?
 7. Who is Earle V. Pierce?
 8. Who said: "A Christian minister should preach missions openly, avowedly, pointedly"?
 9. What now has a new address?
- Note that this contest began with the June issue, 1954, is completed with the issue of May, 1955, and is open only to subscribers.*
10. What brings rich benefits to us?
 11. What does Dr. Lewis report?
 12. Who was Samuel F. Smith?
 13. Who played an important part?
 14. What is awarded \$661,646?
 15. Who is Rev. W. W. Parkinson?
 16. What is at 108 Third Ave., Greenlawn, N. Y.?
 17. Who is Edward Bollinger?
 18. What will have its beginning at the Thanksgiving period?

Rules for 1954-1955

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

Address to: *MISSIONS* Quiz Column, 152 Madison Ave., New York 16, N. Y.

All answers must be mailed by May 31, 1955, to receive credit.

An Announcement

Newly elected assistant editor and business manager of *MISSIONS* is Frank A. Sharp, since March, 1950, director of the department of university pastor and student work of the Board of Education and Publication of the American Baptist Convention. He succeeds Horace H. Hunt, business manager since 1943, who resigned as of September 24 to do field work, temporarily, for the Ministers and Missionaries Benefit Board. Mr. Hunt was to have retired from *MISSIONS* on February 28, 1955.

Before going to the Board of Education and Publication, Dr. Sharp held pastorates in Jamestown, N. Y.; Huntingdon, Pa.; and Pittsburgh, Pa. He served as president of the Ministerial Association's both in Jamestown and in Pittsburgh, and as a member of the board of directors and chairman of the department of Christian education of the Pittsburgh Baptist Association.

As director of university pastor and student work, Dr. Sharp traveled widely in the area of the American Baptist Convention. He attended numerous conferences, preached in many churches, and acquired a large knowledge of our denominational life.

Dr. Sharp received a B.A. degree from Colgate University in 1932, a B.D. from Colgate Rochester Divinity School in 1935, and a Ph.D. from the University of Pittsburgh in 1948. He has written for several

religious periodicals, including *Baptist Leader* and *MISSIONS*.

In 1942, after pastorates in Ohio, Pennsylvania, and New York, Mr. Hunt became assistant in the department of field activities of what was then the Council on Finance and Promotion of the Northern Baptist Convention. In 1943, he became business manager of *MISSIONS*, and until 1947 carried responsibilities with both the department of field activities and *MISSIONS*. Since 1947, he had given full time to the magazine. In addition, since 1940, Mr. Hunt has assisted the recording secretary at sessions of the American Baptist Convention.

Mr. Hunt was graduated from Denison and Columbia Universities. He received his theological training at Rochester Theological Seminary.

I should like to welcome Dr. Sharp to our staff. He comes well equipped for his task, and I am confident that he will render a significant service.

I should like also to pay tribute to Mr. Hunt for his faithful service through the years. We shall miss him here at 152. His genial disposition and religious devotion were always sources of cheer and inspiration. All members of the staff join me in wishing him well as he goes to new adventures in Christian service.

JOHN C. SLEMP
Editor



Frank A. Sharp



Horace H. Hunt

Newsbriefs

First Kodiak Girl To Attend College

Natalie Ponchene, McWhinnie Cottage, Kodiak Baptist Mission, Alaska, was graduated from the Kodiak High School last May. Natalie is the first Kodiak girl to receive a high-school diploma. The Emblem Club of Kodiak presented her with a two-hundred-dollar scholarship to Linfield College, McMinnville, Oreg.

John E. Skoglund Enters Pastorate

John E. Skoglund, since 1948 a secretary (for Assam, Bengal-Orissa, and Burma) of the American Baptist Foreign Mission Society, became pastor of the First Baptist Church, Seattle, Wash., on September 1. From 1940 to 1948, he was professor of Christian theology at Berkeley Baptist Divinity School. Prior to that, he was pastor of the First Baptist Church, Yalesville, Conn. Dr. Skoglund holds degrees from the University of California, Berkeley Baptist Divinity School, and Yale University.

Convention Resolutions And Guide Available

The Minneapolis convention resolutions have a new look, with all "Resolves" deleted. Brevity and clarity, yet comprehensiveness, set them off as the best in several years. Included is the historic Roger Williams affirmation on faith and freedom. A study guide has been prepared for church use. Resolutions are free up to ten copies a church, as long as they last. Single copies of the guide will also be sent free. Quantity orders of both will be filled at \$1.00 a hundred. Write to: Council on Christian Social Progress, 152 Madison Ave., New York 16, N. Y.

Wyoming Baptist Convention Calls Albert J. Gernenz

Albert J. Gernenz is the newly elected executive secretary of the Wyoming Baptist Convention, after four years of service as director of Christian education in North Da-

kota. A graduate of Northern Baptist Theological Seminary, Chicago, Ill., Mr. Gernenz was pastor of the Covenant and Tabernacle Baptist Churches in that city before going to North Dakota. A new system of Sunday school attendance contests was introduced in the North Dakota churches under his direction. As a result, one church registered an increase in attendance of 218 per cent. Mr. Gernenz took up his duties in Wyoming, August 15. He succeeds J. A. Nordstrom, who resigned to become pastor of the Cordova Community Baptist Church and administrator of the Community Hospital in Cordova, Alaska, for the summer months.

Church Extension Pastors, And Twenty-three New Fields

The department of church extension of The American Baptist Home Mission Society reappointed ninety-seven church-extension pastors. During the past year, five church-extension churches previously aided by the society went to full self-support. Of the ninety-seven reappointed, fifty-three represented reductions in salary participation by the society totaling \$12,000. This trend is indicative of the vigor of these new churches and the splendid leadership in them. During the year 1953-1954, twenty-three new fields were opened across the American Baptist Convention.

New Principal At Colegios Internacionales

J. Mario Casanella was appointed principal of Colegios Internacionales, Cristo, Oriente, Cuba, as announced by the board of managers of The American Baptist Home Mission Society. He succeeds Theodore H. Schupbach, who resigned to return to the States. A native of Palma Soriano, Oriente, Cuba, Mr. Casanella is a graduate of the school which he will serve. After a year's study at the Northern Baptist Theological Seminary, Chicago, Ill., he completed his theological training at the Cuban Baptist Seminary. In addition, he did postgraduate work at the University of Oriente, Santiago, Cuba. Prior to his appoint-



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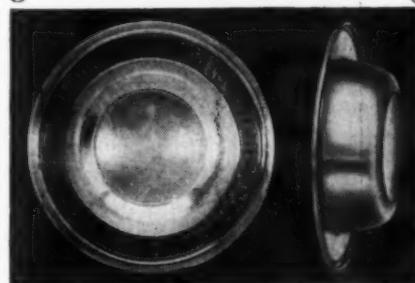
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William H. Rhoades, Treasurer

164 Fifth Avenue, New York 10, N. Y.

Woman's American Baptist Home Mission Society
and
The American Baptist Home Mission Society

ment, Mr. Casanella served on the faculty as instructor of mathematics. Simultaneously, he was pastor of the Baptist Church, Cristo. Previously, he was pastor of the First Baptist Church, Santiago, Cuba, and of the First Mexican Baptist Church, Chicago, Ill.

Dark Cloud of Fear Hovers Over Japan

Missionary Edward Bollinger, of Osaka, Japan, writes: "A dark cloud of fear and anger seems to hover over Japan like an atomic mushroom. . . . Reports from all over Japan indicate that attendance and interest in many churches have fallen, and that evangelism

is much more difficult. The resurgence of military power in Japan means at least some degree of return to the Shinto sects, although these are not as yet state supported. The identification of the missionary with America makes his work difficult at a time when international feeling and tension are high. We ask that you will pray . . . that the door of opportunity for gospel testimony may remain open."

Mr. and Mrs. Robert D. Brenner Missionaries to Nicaragua

The board of managers of The American Baptist Home Mission Society announces the appointment

of Mr. and Mrs. Robert D. Brenner as missionaries to Colegio Bautista, Managua, Nicaragua. Mr. Brenner was born in Kansas. He is a graduate of Ottawa University, Ottawa, Kans., and Colorado State Teachers College, Greeley, Colo. Mr. Brenner served for three years in the United States Navy. From 1950 to 1952, he served as principal of the Winchester and Onoga, Kansas, elementary schools. Mrs. Brenner, a native of Bowling Green, Ohio, received her education at Mesa Junior College, Grand Junction, Colorado; Ottawa University; and Kansas State College, Manhattan, Kans. In his new responsibilities, Mr. Brenner will as-



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sist Lloyd Wyse, principal of Colegio Bautista, a coeducational mission school operated under the auspices of The American Baptist Home Mission Society. He will have special responsibilities in the boys' boarding department. Mr. Brenner assumes his new duties in the fall of 1954.

Record High Baptisms In the Philippines

Recent reports from the Philippines show that 1953 brought a record high of 1,594 baptisms throughout that field. When considered in the light of intensified persecutions from the Roman Catholic Church, this record has real significance. Organized churches jumped from 173 to 204 during 1953.

New Books On Foreign Fields

The latest word about American Baptist missions overseas, *American Baptists Overseas*, is ready for distribution. Jesse R. Wilson, home secretary of the American Baptist Foreign Mission Society, is the author of this 102-page volume. It is filled with useful and interesting information concerning the lands and people overseas where American Baptists are at work. The book may be ordered from the American Baptist Foreign Mission Society, 152 Madison Ave., New York 16, N. Y. The price is one dollar.

Harold C. Bonell Joins World Council Staff

Harold C. Bonell, pastor of Central Square Baptist Church, Portland, Me., for the past thirteen years, has resigned to accept an appointment as administrative secretary for refugee service under the World Council of Churches. His new assignment will require him to live in Geneva, Switzerland. Mr. Bonell will take up his new work in the fall.

Chicago Baptist Assn. Elects New President

C. Norman Dold, a layman, was elected president of the Chicago Baptist Association at its 119th annual meeting, at the First Baptist Church, LaGrange. Mr. Dold has been an active leader in Baptist

affairs for several years. At present he is chairman of the board of the North Shore Baptist Church. He is a graduate of Denison University.

Dedication of Roving Church House

Members and ministerial associates of the Tabernacle Baptist Church at Chillicothe, Ohio, dedicated the "Fellowship Chapel," a roving church house, to the work of the Lord, and established it on a five-day-a-week program to the five trailer courts in A-plant resi-



dential sections of Chillicothe. Edward Gorsuch, missionary, is sponsored by the American Baptist Convention, the Ohio Baptist Convention, and the Tabernacle Baptist Church. He uses the trailer for meetings, as a seat of operations for ministerial calls, for organizing women's societies, for welcoming new transient residents of the trailer courts and giving them a religious organization, and for story hours for the children. Twenty ministers are working specifically with temporary residents in the A-plant area. The total four-county ministry is considered one of the best home-mission projects in the United States.

500 Registered at Anadarko Indian Christian Center

It was reported that over five hundred members are now registered at the Anadarko Indian Christian Center, and more than

two hundred and fifty different individuals are served each week. The center was opened less than a year ago. Barbara Doeher is the director of children's work. She was recently graduated from the Baptist Missionary Training School, Chicago. Four of the Indian young

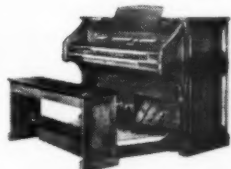
people, who are regular attendants at the center, accompanied Director and Mrs. Charles Osborn, Jr., to the national youth conference at Green Lake. The new center participated in the city of Anadarko's recreation program during the summer. Its facilities will be

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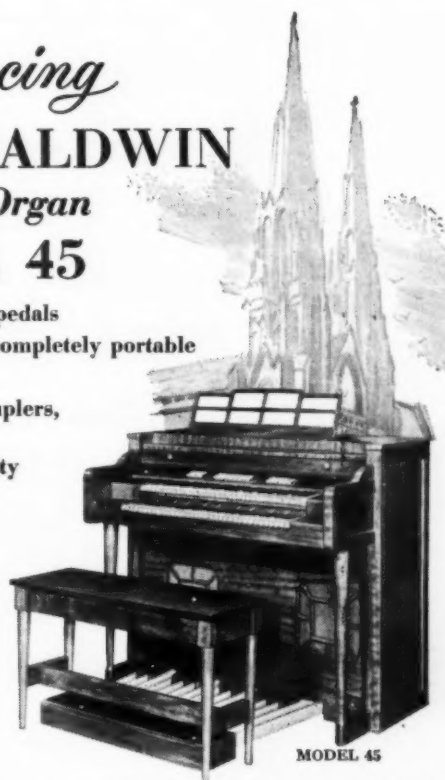
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Laird, mayor of the city of Anadarko, serves as chairman of the board of the center.




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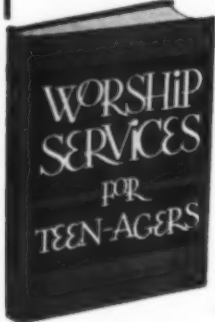
President Gilbert L. Guffin announced recently that Eastern Baptist Theological Seminary and Eastern Baptist College have been recognized and fully accredited by the Commission on Institutions of Higher Education of the Middle States Association of Colleges and Secondary Schools. In attendance at Eastern are 345 students—the highest enrollment since the founding of the seminary in 1925.

Convention Resolution In Congressional Hearings

A resolution adopted by the American Baptist Convention at Minneapolis has been included in Congressional hearings. In a letter to Donald B. Cloward, executive secretary of the Council on Christian Social Progress, Senator William E. Jenner, chairman of the Senate rules committee, reported that Senator Frank Carlson, member of the committee, had "directed that this portion of your resolutions be incorporated into the record of the hearing" of the subcommittee on rules of the Senate committee on rules and administration. Senator Carlson is a Kansas Baptist. The resolution referred to was the one dealing with the need for reform in Congressional investigative procedures.

The Maywood Home And Hospital

The Baptist Home and Hospital at Maywood, Ill., has a new member in its department of public relations, A. N. Corpening, formerly a pastor in Indiana. Since the work on the new wing of the home and hospital is moving rapidly, one of his first tasks will be to acquaint the friends of the aged of this progress, in order that they may share in its construction, furnishing, and equipment. Mr. Corpening was reared in the South and Middle West, but has been in our convention since 1928. He was graduated from Wake Forest College and Crozer Theological Seminary. He will be available for speaking engagements and will be glad to confer with those interested in the care of the aged.



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Letters . . .

TO THE EDITOR

TO THE EDITOR:

I am writing to express to you, on behalf of the city secretaries, our very keen appreciation of the excellent job that MISSIONS is doing. You are keeping up the high standard of your predecessor, and developing a worthy emphasis on a program of your own. We are appreciative, of course, of the very splendid article which you had in MISSIONS, outlining the work of the city secretaries. We feel that this was a real contribution to understanding an important part of our denominational work.

ANGUS C. HULL, JR.
Cleveland, Ohio

TO THE EDITOR:

Mrs. Pierce, who reads everything in MISSIONS and answers the questions given at the beginning, was so taken with your editorial "A Stream in a Desert" that she read it to me. I do not get to read all. For one thing, I have to use a reading glass, and that makes it hard. But she wanted me to write to you and commend most highly the editorial. For one thing, she said, with a laugh, "He writes so much like you."

EARLE V. PIERCE
Minneapolis, Minn.

TO THE EDITOR:

May I thank you for the fine type of journalism maintained in the issues of this great Baptist magazine of inspiration, uplift, and information. Would that more of our people read and reread its pages. Particularly may I comment on the summarized, but complete, report of the Minneapolis convention. Having attended conventions in past years, I know how difficult it is to put into a few printed pages the important happenings of a great five-day session. I have read your report with much interest.

MRS. WAYNE H. BRANCH
Erie, Pa.

October, 1954

THE Westminster Press

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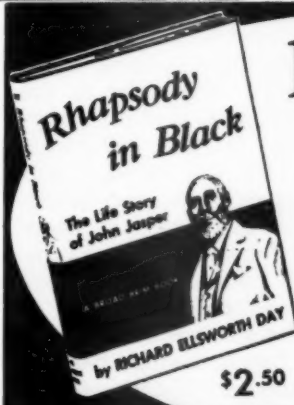
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As I See It

By WILLIAM B. LIPPARD

AT THE Evanston Assembly of the World Council of Churches (which John E. Skoglund reports on pages 22-25), I served as director of Church Press Headquarters. Immense was the newspaper and magazine coverage of this assembly. From all six continents had come 223 editors of church papers and nearly 500 reporters from daily newspapers. No event in history, not even Queen Elizabeth's coronation nor President Eisenhower's nomination at the Republican National Convention, had received greater coverage.

Here was evidence that religion is of paramount public interest. The fact that *The Chicago Tribune* featured the World Council on its front page and relegated to an inside page the American Bar Association Convention and the speech of Supreme Court Chief Justice Earl Warren, indicates how the Evanston Assembly was appraised.

In granting a visa to one of the eleven delegates from Communist countries, the Department of State severely restricted his movements. He could travel only from the New York airport to Evanston and return without stopover privilege, not even Niagara Falls! In Evanston he was almost a prisoner. His visa denied him the privilege of speaking publicly except on the assembly program. A press conference was ruled out.

However, his visa regulations did not rule out written replies to a set of thirty questions asked by the press. Of chief interest was his denial of charges (1) that he was a member of the Communist Party; (2) that he had "informed" on

other clergymen, thereby causing their arrest, imprisonment, and execution; and (3) that he had come to the United States, not as a church delegate, but as a Communist spy. His denials were terse, straightforward, unequivocal.

For six months prior to the Evanston Assembly there had been continuous protest against admitting church delegates from Communist countries. That seemed to me to be utterly silly. If the 160,000,000 people of the United States are really in danger of Communist contamination by the presence of eleven churchmen for a few weeks, then their own Americanism rests on exceedingly flimsy foundations.

One of the regrettable preludes to the Evanston Assembly was a long campaign of vilification by a rival organization of about fifty little, extreme-fundamentalist, so-called "splinter" sects with perhaps 250,000 total membership. I will not dignify it by mentioning its name or that of its president. It maligned the World Council leaders as sympathetic with communism; it demanded that the eleven delegates from Communist countries be denied admittance to the United States; it enlisted the American Legion in this campaign, thereby making the legion unwittingly an agent of divisive fundamentalism; it denounced President Eisenhower for speaking at Evanston and accused him of aiding communism by so doing.

During the week of the assembly a Chicago Baptist church staged a week of meetings to continue this campaign of vilification. I was present one evening. Fortunately,

the campaign failed completely and miserably. The eleven delegates were admitted and made significant program contributions. President Eisenhower came to Evanston, made a grand speech, and left a lasting world impression by his plea for worldwide prayer in behalf of peace.

The churches of Protestantism are still far removed from organic union. That was evidenced by an Evanston picket line! The Episcopal Church had invited all baptized Christians of all denominations to attend its communion service and partake of communion. In front of the church a picket line distributed hand bills denouncing this service as a violation of Episcopal Church discipline and charging all non-Episcopal participants as retarding unity instead of advancing it.

Here was something new in church history, the picketing of an open communion service! The pickets were alleged to have been high-church Episcopalians who are as exclusive in their position on the communion service as some extreme fundamentalist Baptists. This unpleasant incident revealed again the basic distinction between church unity, with which most Baptists are in accord, and church union, on which few denominations are as yet in agreement. Baptists can throw out of the window all their fears about the World Council's becoming a superchurch, or a Protestant hierarchy, or a promoter of organic church union.

Baptists will find great satisfaction in the fact that the ninety members of the central committee, which manages the affairs of the World Council between assemblies, include four Baptists, Reuben E. Nelson and Mrs. Leslie E. Swain, of the American Baptist Convention, President J. H. Jackson, of the National Baptist Convention, U.S.A., Inc., and E. A. Payne, of the Baptist Union of Great Britain and Ireland. These Baptists rank on a basis of absolute equality with all other representatives from the 163 denominations in the World Council. They can be depended upon faithfully to represent and maintain the historic principles of Baptists.

October, 1954

EDITORIALS

OCTOBER is an important month on the church calendar. The first Sunday, October 3, is Worldwide Communion Sunday, when we shall be thinking of the oneness in Christ of Christians around the world, and when many of our churches will receive the World Fellowship Offering for a missionary advance in South India and Bengal-Orissa. October 10-17 is Churchmen's Week, including Men and Missions Sunday and *MISSIONS Magazine* Sunday (October 10), United Church Men's Night (October 13), and Laymen's Sunday (October 17). October 17-23 is United Nations Week, beginning with United Nations Sunday (October 17). October 24 is World Order Sunday and Temperance Sunday. So the month is filled with important events in the life of our churches. There will be many occasions to think in world terms, to see Christianity in global perspective. Once we have seen it that way, the next step will be crystal clear. We shall want to have a part in the Christian world mission—through our attitudes toward peoples of other lands, our prayers for the coming of God's kingdom the world around, and our gifts to missions. Let us make this a memorable month in the ministry of all our churches.

October 24 Is United Nations Day

UNITED NATIONS WEEK (October 17-23) in the churches should make excellent preparation for the international observance of United Nations Day, October 24. It was on that day nine years ago that most of the peoples of the world, through their governments, turned to the United Nations as a means of working together for world peace and for the economic and social advancement of all peoples. One shudders to think what might have happened if that colossal undertaking had not been made. The

world situation is bad enough as it is, but it could have been worse—much worse. With atomic and hydrogen bombs dominating the arsenals of the great powers, weapons that are capable of destroying our present civilization, we should thank God for the United Nations. It may not be perfect, but it stands between us and a third world war—perhaps between us and annihilation. Hence, loose and irresponsible talk about taking the United States out of the United Nations if this or that happens, is nothing short of stupidity. It springs from social and political immaturity, from not knowing what time it is, or what the score is, in international relations. After all, the choices in world affairs are very few. We can have either some form of peaceful coexistence or war. It all simmers down to that—unless a third choice may yet be found. So, which do we want? Assuming that we want peace, how much do we want it, and how hard are we willing to work for it? And what organization other than the United Nations is better equipped for peacemaking in the disordered world in which we live?

Missing Notes At Theological Conference

IN OUR NEWS COLUMNS last month (page 57) was a report of the conference on theology held at Green Lake during the summer. Commenting on the conference, Wilbour E. Saunders, president of Colgate Rochester Divinity School, said: "The conference has shown how strongly the so-called 'continental theology' has influenced the seminaries generally considered 'liberal,' as well as others. . . . In my opinion the modern mood in biblical theology assigns to a regrettably secondary place the teachings of Jesus himself." In a later communication, Ralph E. Knudsen, dean of Berkeley Baptist Divinity School, deplores the lack of emphasis on evan-

gelism and missions at the conference. "The evangelical fervor and the missionary imperative," he declares, "have been part of the very fabric of our denominational life. We have doctrines, not for the sake of doctrines, but as expressions of our best thought about truth and our experience with God through Christ. The reality of this redemptive experience must be seen and heard in our Baptist witness." There you have it in a nutshell: the strong influence of continental theology (neo-orthodoxy) on our seminaries; assigning to a regrettably secondary place the teachings of Jesus; the missing notes of evangelism and missions. Indeed, in examining the 347-page book of papers which formed the basis of the conference, the editor of this magazine found only two scant references to missions! If this statement is shocking, please remember that within the framework of neo-orthodox theology it could hardly be otherwise. There is but little room for missions in that system. In assigning to a secondary place the teachings of Jesus, neo-orthodoxy comes close to bypassing missions altogether. So, we submit, if that is to be taken as the mood of American Baptist theology for the next five or ten years, then there ought to be another conference at once. And at that gathering, when and if it takes place, let the leaders make sure that there will be time in the deliberations for Jesus of Nazareth to speak. Surely, he would not speak for long without assigning to evangelism and missions the place they deserve in any theological conference—the central place.

Questions About The Christian Faith

WILBUR FRIDELL, American Baptist missionary to the students at Waseda University, Tokyo, Japan, no doubt would testify that there is never a dull moment in his work. Japanese students take their studies seriously, and they are constantly asking questions. Every week Mr. Fridell meets with three separate groups, and "the students," he writes, "unburden their hearts in a wonderful way." Here are some of their questions: "What is God's grace? How can I know God's will? Does God choose me, or do I choose him? What are the motives for becoming a Christian? Can I be a good Christian and still remain a good Japanese? I am attracted

to Christianity, but isn't it a foreigner's religion? You speak of spiritual fellowship with God as the heart of Christianity—how can I experience that fellowship?" If you think these questions are easy, try to answer them in a way that will satisfy a group in your own church, not to mention satisfying a group, mostly non-Christian, in a Japanese university. You may have to work almost as hard as Bill Fridell does. Some of the difficulties he faces are revealed in the following comments in one of his question periods. Said one student: "I am the only Christian in a company which expects all its workers to do some very unchristian things. The pressure is strong, and sometimes I yield. Pray for me." Said another: "I am the only Christian in a Buddhist family. Tradition demands that I obey my parents in all things, but my Christian faith requires me to guide my parents into belief in Christ. How can I obey and guide my parents?" All of which goes to show that our missionaries are struggling with colossal, almost insuperable, problems. They need our earnest prayers and our fullest and most sympathetic support.

Concerning Baptists In Soviet Russia

DURING the summer, upon the invitation of the Council of Evangelical Christian-Baptist Union in the U.S.S.R., President F. Townley Lord, of the Baptist World Alliance, Associate Secretary W. O. Lewis, and Ernest A. Payne, general secretary of the Baptist Union of Great Britain and Ireland, spent two weeks in Russia. Dr. Lewis reports that there is "a very efficient Baptist organization in Russia"; that in the Baptist Union there are 5,000 churches, with a membership of well over 500,000; that there are fifty-nine district superintendents, who lead in the work much as do our state executive secretaries; that these superintendents are expected to report to the Government, as well as to the Baptist Union. The group traveled by air except from Moscow to Leningrad, always under the aegis of the Intourist Travel Agency, and always with the services of an official interpreter. Few hymn books were to be found, and these were printed in Poland in 1924. What Bibles were left were printed in Russia from plates paid for by the

American Bible Society in 1926. When the visitors inquired about religious freedom, Russian Baptists told them that they were "free" to carry on their work everywhere in the Soviet Union. Plans for a theological seminary in Moscow had been approved, but Sunday schools still were forbidden. Dr. Lewis does not say so, but the chances are that what freedom Russian Baptists have is almost 100 per cent of a priestly, clerical nature—freedom to conduct funerals, to officiate at weddings, and to worship (after a fashion), but not to come to grips with down-to-earth problems of everyday life. To deal with these matters would be "getting into politics"—something that many people this side of the Iron Curtain avow should never happen.

This Is Not A Rational World!

COMMENTING on the Geneva conference a few weeks ago, *The New York Times* declared: "On the face of it, what is ostensibly under negotiation at Geneva is simple. Two groups that have already agreed that they want to stop shooting at each other or they wouldn't be at the conference, are there to agree to stop shooting at each other. In a rational world the formal agreement ought to be reached in twenty minutes. But this isn't exactly a rational world." Indeed, it isn't! If it had been a rational world, the war in Indo-China, dragging on for nearly eight years and taking a toll of some 300,000 casualties, might have been averted. It might have been averted had France, along with the United States, Great Britain, and the Netherlands, been aware that colonialism in Asia had run its course. The United States gave independence to the Philippines; Great Britain withdrew from India, Pakistan, Burma, and Ceylon; and the Netherlands relinquished its hold on Indonesia. But France held tenaciously to Indo-China, and soon became engaged in a war that she could not win. Had this been a rational world, France would have followed the lead of her fellow colonialists in Asia; but, as the *Times* has put it, this isn't exactly a rational world. It now appears, however, that France has learned, or is learning, her lesson—the hard way. The measure of independence granted recently to Tunisia is a step toward averting

another Indo-China in North Africa. But it is only a step. Complete independence for Tunisia—and for Morocco—should come at the earliest possible moment.

Localized Weakness, Communist Exploitation

WRITING in *Foreign Affairs* for July, W. Averell Harriman asserts: "If there is one thing we should have learned about the Soviet Union it is that wherever there is localized weakness—military or social or political—it will be probed and exploited. Weakness anywhere can only be an invitation to further Communist adventures." That being true, Mr. Harriman says: "We can frustrate this Soviet design [to dominate the world and destroy freedom] by using our energy and great resources not only to strengthen military defenses throughout the free world, but to root freedom more firmly in economic development, rising standards of living, national dignity and the political and social conditions in which democracy flourishes." Yes, we should have learned these things long ago, but the men who determine our foreign policy have too long proceeded on the false assumption that communism is chiefly military in nature and so can be stopped by a superior military force. The truth is, however, that communism is chiefly social, economic, and political in nature, and must be dealt with accordingly. In Asian nations there is a strong antipathy for Western interference, coupled with a relentless longing for economic betterment and political independence. These things are the stuff that social revolutions are made of, and the leadership that gives brightest promise of dealing with them adequately will command the support of the people. Military resistance failed in China and again in Indo-China. It is, therefore, high time that the free world gets busy about social, economic, and political problems in the danger zones. Said Premier U Nu of Burma recently: "Western blood need not be shed in countering aggression in this area. Just make the countries of Southeast Asia strong. Then they will take care of their own defenses in their own way." And his subsequent remarks left no doubt that social, economic, and political well-being were the ingredients of what he meant by strength.

Hope and Despair at Evanston

THE EYES OF THE WORLD were on Evanston, Ill., August 15-31. In session there was the Second Assembly of the World Council of Churches, comprised of 163 Protestant and Orthodox church bodies, with an aggregate membership of 170,000,000, in forty-eight countries around the globe. Six hundred official delegates, 600 accredited visitors, 150 consultants, 120 youth consultants, several fraternal delegates, scores of official observers, thousands of general visitors, and 700 representatives of the religious and the secular press—all were there to consider the main theme, "Christ—The Hope of the World."

Yes the eyes of the world were on Evanston during that strategic two-week period. During the six years that had elapsed since the First Assembly at Amsterdam, the world situation had deteriorated sharply. There had been a constantly increasing tension between East and West; totalitarianism had run roughshod over large areas of the world; and the threat of a third world war, like the sword of Damocles, had dangled ominously over the consciousness of millions of human beings. And now Christians from many lands had gathered at Evanston to consider "Christ—The Hope of the World."

What would they say? What clear word would they utter to a world that had lost its way? The advisory commission on the main theme had started its printed report by saying, "God summons the church of Jesus Christ to speak plainly about hope." Would Evanston do so, in order that there might not be any doubt about what it said, or would it not?

What happened is now common knowledge. Instead of speaking plainly about hope, the assembly spoke vaguely, ambiguously, contradictorily. After two weeks of study and conference and debate, the delegates had to admit, frankly, that "sharp differences in viewpoint were expressed among us"; that the "note of joyous affirmation and radiant expectancy" which should be present in a statement of the Christian hope did "not sufficiently illumine" the report; that the delegates were not agreed on the relationship between

the Christian's hope here and now and his ultimate hope. So the best the assembly could do was to send the report, together with a summary of the discussions, to the churches "for their study, prayer, and encouragement."

All this, mind you, while communism, fully confident, was advancing in many lands with the fervor of a crusade, and the world seemed to be swirling to its doom!

Readers of this magazine, however, are well aware that this turn of events did not come as a surprise. In our May issue ("High Hurdles at Evanston"), we said with reference to the main theme: "Instead of being something on which all Christians can easily agree, it is perhaps the most controversial subject that could have been chosen. To one group of Christians it means one thing, and to another group it means another thing. So you may mark it down that there will be controversy at Evanston."

And in our September issue, which went to press just as the assembly was getting under way, we wrote ("At the End of an Era"): "... there has been a growing uneasiness, whether well founded or not, that the discussions at Evanston might take an entirely different course [from the thought that Christ is meaningfully related to every aspect of the world situation, and so is the world's hope], perhaps following the basic unreason of large segments of neo-orthodox theology. In that event, the hope expressed would be postponed to some far-off future, leaving little or none for our present world."

And so it was. The delegates could not agree. While some maintained that Christ is the hope of the world here and now, as well as of the future, others declared that he is the hope only of the world to come.

These two contrasting views of the main theme came to the front at the first plenary session on August 15 and were still going strong when the last word was spoken on August 31. Before a packed house in Northwestern University's McGaw Memorial Hall,

Robert L. Calhoun, of Yale, and Edmund Schlink, of Heidelberg, brought the issue clearly into the open.

"When we think of hope," said Professor Calhoun, "it is usually for a better life tomorrow." Not at all, countered Professor Schlink; "when people speak of the coming Christ as the hope of the world, they are always speaking of the end of the world."

Continuing, Professor Schlink declared: "If in our thinking about this subject we place the emphasis on the preservation of this threatened world, then we shall miss the point of our assembly theme completely. If we expect Christ to insure this world so that men may continue undisturbed their pursuit of liberty, may carry on their business, and seek an improvement in their standard of living, then Christ is not the hope of the world, but rather the end of all the world's hopes; for Christ is the end of the world."

By way of contrast, Professor Calhoun maintained: "The fundamental reality is God, his kingdom and his righteousness, ever present and ever coming to bless his creatures. He is our hope, because in Jesus Christ he has come down into the midst of earthly history, taken our cross upon his shoulders and our wounds into his heart, met death and hell face to face for our sake, and filled the human scene with a vast new light in which we men are judged and blessed as never before. He is our hope because in Jesus Christ, died and risen, he gives us promise of strength to endure the stress of earthly battle, and of life with him beyond all earthly bounds."

Speaking of the perspective of many Protestant Christians in North America, Professor Calhoun said that "much of our theology has come to lay especial stress on ethics and to be far less confident about eschatology." Our frontier evangelists "preached about heaven and hell, but their central concern was life here and now." So the kingdom of God, the lordship of Jesus Christ, and the power of the Holy Spirit have come to have "very concrete, present, and imperative meaning."

This theology "has found signs of the breaking in of God's kingdom here at home in the

advancing conquest of disease and hunger, the abolition of chattel slavery, and the extension of Christian conscience from private to public affairs. Its hope has been centered in the manifest power of God to overcome evil with good here and now, and throughout man's future on earth. It does not forget the final judgment nor the life everlasting, but its chief confidence has been in God's grace from day to day, and its chief stress on the duty of every Christian to live as a devoted follower and servant of Jesus Christ."

■

Now, what happened with regard to the main theme at Evanston was more than the clash of minds or of a few words and phrases. It was the clash of two apparently irreconcilable theological points of view. One is the view of neo-orthodoxy, dominant in Europe just now, and the other the view of liberal Protestantism, which has found its fullest expression here in the United States. Professor Schlink, of course, speaks for the first, and Professor Calhoun for the second, of these viewpoints.

What hope at least one segment of neo-orthodoxy has is hope for the world to come—in the second coming of Christ. For the present there is only dark despair. Clearly, this is a theology of frustration and defeat, an effort to find a way of escape from our human frailty and failure. It is part and parcel of the crash of empires—and of many human aspirations—following two world wars in one generation. Having despaired of the transformation of the present world, neo-orthodox theologians, following Karl Barth, turned to the end of time, "beyond history," where God would vouchsafe victory in his own way and at his own good pleasure.

So there was bound to be a clash at Evanston. It would have been a strange series of events had there not been one. A static theology, with hope for the world to come, but despair for the here and now, was in conflict with a dynamic theology, in the Hebrew-Christian tradition, also with hope for the future, *and for this present age*—if people *called* Christians will actually *be* Christians.

We Know . . . but We Don't Quite Dare

*Telling how a visit to Puerto Rico revealed
a fact of life that seems to be universal*

By CLIFFORD G. HANSEN

THE HUGE Pan-American airliner gracefully circled the field at dusk at San Juan, Puerto Rico. A million friendly lights blinked their welcome to us as we descended. For the moment it seemed as if we were home, and the lights were from New York's Great White Way, gaily illuminating the sky. Soon we were skimming down the modern runway and then were in the expansive air-terminal building going through customs. Only then did I realize that we were not in New York. The language I heard was Spanish.

General Missionary Aaron Webber greeted us and drove us to his modern, new missionary residence in Rio Piedras. As we passed through the streets of San Juan, I remarked with great surprise that the shops, office buildings, and churches seemed so modern and streamlined. Streets and thoroughfares were of the latest design, and American-made cars whizzed by us in great profusion. "This is truly the United States!" I concluded.

Missionary Webber said little, and I sensed in his quiet reserve that he had already concluded I was a typical tourist, who had seen everything during the first five minutes and was already drawing conclusions and writing my article on Puerto Rico!

Next morning, as I dressed, I had the sensation of having been mysteriously transported during the night to some distant land, where everything was as primitive and retarded as the mind could imagine. I discovered that the missionary residence was set high on a hill. Out across the valley, men were at work in the fields.

They were harvesting Puerto Rico's main crop: sugar cane. Laboriously they were hacking it off, stalk by stalk, with their vicious-looking machetes. Then they carefully cut the leaves from each stalk and neatly placed it, a stalk at a time, in huge piles, like cordwood.

In another portion of the field a lumbering

ox team, pulling a high, wooden-wheeled cart, moved so slowly from pile to pile that at times one could detect no motion at all. Two men were required to keep the team moving. Several more sweltered in the high humidity under the hot sun as they loaded the sugar cane onto the two-wheeled cart.

Slowly and uncertainly the load made its way to the edge of the field beside the modern, four-lane highway. Here, a crew of men waited to unload the sugar cane and again stack it in neat piles by the roadside. Later, men in a modern motor truck came and removed the sugar cane to a near-by mill, where it was reduced to raw sugar.

Following breakfast, I had opportunity to visit with one of the laborers as he came near the fence between the spacious mission property and the sugar-cane field. I made bold to ask questions and comment on the Puerto Rican method of doing things. (Fortunately for me, he understood and spoke English!)

"Why do you harvest with such primitive methods?" I queried. "I know you are not rich farmers, and that your crops do not bring big prices, but I should think you could form a farmers' cooperative. With a modern tractor and a rubber-tired wagon, you could load the sugar cane in the field and haul it all the way to the mill, thereby making your job easier and speeding the harvest."

The farmer nodded his head in agreement and pondered my suggestion in silence.

I also suggested: "I should think that someone could invent a machine for cutting and stripping the sugar cane, all in one operation—similar to our grain combines or corn-husking machines."

He looked at me sadly and said: "We know . . . we know . . . we *should* do it your way, . . . but we don't quite dare!"

Shocked by his reply, I immediately pressed for an explanation.

He went on to explain that all Puerto Rican

farmers dreamed of modern machinery and labor-saving devices, but these were all far beyond their economic reach. He paused a moment and then gave me the real answer. "Just think," of all the men we'd put out of work if we did it *your* way in this field! The two men would no longer be needed to use their switches on the ox team to encourage them along. Only one loading crew would be needed instead of the three that now work. The cutting and stripping machine you mentioned would take the place of many, many men! We would starve. As it is, we barely get enough to eat!"

"But, by putting some efficiency into the operation, you'd save money and have more profit and less cost of production," I countered. "Those men displaced by modern machinery could find other work and thereby support themselves."

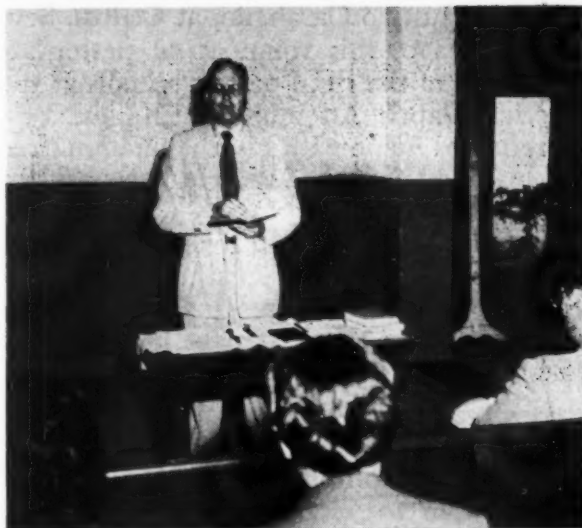
He looked at me patiently with a look which told me that my lesson in economics had failed. He shook his head sadly and said again: "We know . . . we know . . . but we don't quite dare make the change from the old to the new!"

I have been home several months from that trip to Puerto Rico. I have been in many other places and have visited with scores of other interesting people. But somehow, in the midst of the memory of all those conversations, I seem to hear above the confusion of their voices the sad, weary voice of my Puerto Rican farmer friend: "We know . . . we know . . . but we don't quite dare." As I ponder these words, I am sure he was not the first to speak them. Many people know—but don't quite dare!

Subsequent days of my visit to Puerto Rico were filled with opportunity to see the thrilling accomplishment of American Baptist missions on the island. Everywhere I saw evidence of work well done—because someone had known . . . and dared.

Last year the forty-seven American Baptist churches of Puerto Rico led our West Indies group in the amount of money raised locally. They surpassed \$137,000. Not only were these 6,394 church members taking seriously their stewardship obligations; they were busily engaged in church extension! These forty-seven churches sponsored 133 mission preaching stations. They knew and they dared!

I went out into the hills to spend an after-



Secretary Wilbur Larson leads Bible study period at a conference for pastors in Ponce, Puerto Rico



Mrs. Aaron Webber teaching a class of promising youngsters in the Baptist school at Caroline, P.R.



Here is a splendid class of children in the Sunday school of First Baptist Church, Rio Piedras

noon with Justino Caraballo, at Cedros. Several years ago, this young rural pastor attended one of the rural pastors schools at the American Baptist Assembly, Green Lake, Wis. He returned home with his imagination fired and his mind full of ideas. He knew and he dared!

With his wife (who teaches in the local rural school—two rooms, six grades, three teachers, and 205 students!) and three children, Justino set about to make his home and parish a demonstration of Christian faith and progress. He reasoned that until their stomachs were comfortably filled with wholesome food, the people would not be very receptive to the Christian religion.

He set about getting cows, goats, chickens, and pigs. He raised them under modern methods and made them available for breeding purposes to the farmers of his community. He became the community veterinarian as he vaccinated hundreds of hogs against the dread disease of cholera. He introduced the Lord's Acre plan, and a number of his families "signed up." Church finances greatly improved. He enlisted the aid of a number of the men of the church to replace the termite-infested wood floor with a modern concrete floor. Present plans call for an enlargement of the church building. He has tripled the church membership in five and a half years! A modern concrete parsonage is a tribute to this pastor's ingenuity and hard work. He did much of the work himself. Electricity has found its way to this remote community, and the family deep-freeze (a great marvel to his neighbors) now preserves great quantities of vegetables and fruits from the parsonage garden and orchard.

"What effect has all this had on the community?" I asked.

"The people are grateful for it. They are glad to cooperate with me, and copy my methods and ideas. More than that, they have come to know Christ and his practical kind of religion!" This pastor knew and he dared!

At Barranquitas Academy, high in the mountains of the interior of the island, we met with the faculty and attended the chapel service with the students. I listened to the plans and problems of this fine American Baptist educational institution as outlined by the staff members. I slipped down a little lower in my

chair and bowed my head with humility as I heard them tell of their low salaries and the sacrifices which are "all a part of the day's work." I saw their need for more equipment and a greater budget. I chatted with students on the campus. I shall never forget the radiance of the girl who said: "All of my family have been Catholics for many years. I'm so glad I came here. For the first time in my life I'm finding out about Protestants. They are



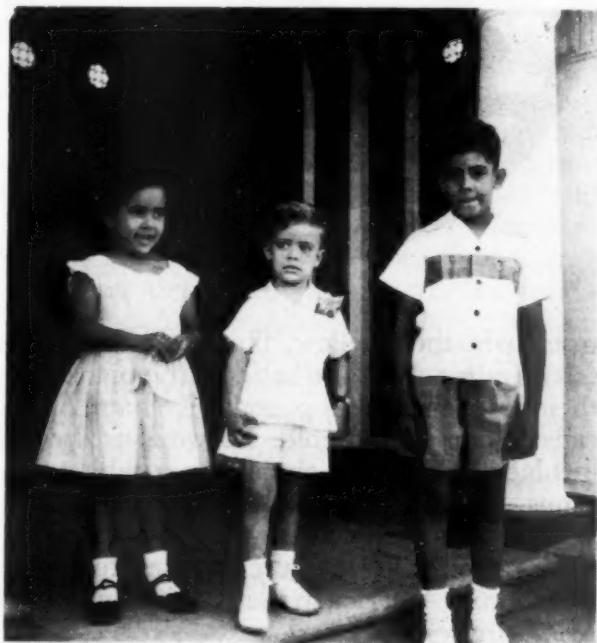
The Stephen S. Huse Memorial Dormitory (for boys) at Barranquitas Academy. Photo of town on cover

not the bad people I had heard they were. They live like Christ!"

This American Baptist school, with its high academic standards and the plus-factor of Jesus Christ, is preparing many Puerto Rican young people for places of responsible leadership in all phases of the island's life. Through the years, leaders on this mountain top, have known and dared.

The Evangelical Seminary in San Juan is another evidence of vision and courage. Five major Protestant denominations at work among the peoples of the island have pooled resources to train pastors. President Saez and his staff are providing well-trained leaders in sufficient quantity to man all the churches. This institution needs at least one new classroom building now, if it is to meet the needs of Puerto Rican Protestantism.

On a week-day evening we showed kodachrome slides of our recent trip to Alaska to a sweltering audience in the Puerto Nuevo Baptist Church. (Many of the spectators were seeing pictures of snow and ice for the first time in their lives.) This community of 7,000 new homes at one time enjoyed the distinction of being the world's largest housing project. American Baptists minister to 70,000 people in this new community. (There are two



How would you like to teach a class of boys and girls like these (First Baptist Church, San Juan)?

Roman Catholic chapels and one Disciples church in the community.) We purchased a home and built a church in the backyard. As this makeshift structure is taxed beyond capacity for every activity, a new location must be found and a new building erected. Churches for new frontiers are vitally needed in Puerto Rico, as well as in the United States.

Another leader who knew and dared is Francisco Colon Brunet, of the First Baptist Church, Rio Piedras. He has served this church over twenty-five years. Trained as a lawyer, he had a brilliant legal career ahead of him when he felt the call to the gospel ministry. Someone asked him: "Do you take any legal cases 'on the side,' now that you are a pastor?" His quick reply was: "I could live better with my profession, but I could not live without my Christian vocation!"

Such is the spirit behind this great church, with its thirteen mission preaching stations and thirteen mission Sunday schools, in addition to a Sunday school with an attendance of well over seven hundred every Sunday. This church uses prefabricated, temporary buildings in meeting its overcrowded situation. Each time a permanent addition is built onto the church, the temporary building is moved to a new community and another preaching station is opened.

The week soon drew to a close. As I packed my bag to fly to Cuba, I looked at Puerto Rico again. Why do so many of its people come to the United States? Why do they crowd into already overcrowded Harlem in New York and live under adverse conditions? How do they face the problems of adjustment in the States as they drift from place to place as migrant workers? Then I saw again their tiny, one-room shacks built on stilts to get them above the sugar-cane fields. I saw their thin, emaciated, hungry bodies, and remembered the farmer: "We know better . . . but we don't quite dare." Puerto Ricans who sell every item of their belongings to get enough money together for a one-way tourist-class air ticket to New York are those who know and dare!

The picture is changing. Last year the number of Puerto Ricans who returned to their land exceeded by 15,000 the number who left it. Efforts are being made to change the economy of the country. American business concerns are introducing new machines and new methods in industry, and demonstrating the principles of scientific agriculture.

We were airborne and on our way to Camaguey, Cuba. I reflected on the tall, quiet, smiling missionary we had left at the airport. What was it that had caused our American Baptist work in Puerto Rico to surge ahead with such fine spirit and record? Suddenly, it was all quite clear.

I recalled reading somewhere that an ideal pastor is the prompter who stands in the wings of the stage. God is the audience. The people are the actors. The pastor prompts only when the people falter and need help with their lines. Missionary Webber is truly the prompter: always quiet, always in the background, always developing local leadership, always encouraging the people to dare to do for themselves.

Evanston 1954

*A Report of the
Second Assembly of the
World Council of Churches,
Evanston, Ill., August 15-31*

By JOHN E. SKOGLUND

DIRECTLY in front of "Baptist Row" at the Second Assembly of the World Council of Churches at Evanston, Ill., August 15-31, sat one of the most colorful delegates. His tall frame and broad shoulders, draped in a tribal robe of gold and green, made Peter Kwei Dagadu one of the most photographed and interviewed members of the assembly. He came from Africa's Gold Coast, where he serves as secretary of the Christian council. When a reporter asked him how he liked beautiful Evanston, with its ivy-covered university campus, its lakefront, its grand homes, and its exclusive shops, he replied, "Evanston is, indeed, one of the most beautiful spots on earth, but I cannot help thinking of it in contrast with the southside of Chicago, where I spent the past two weeks. There among people whose ancestry goes back to my own Africa, I saw squalor almost unbelievable. The broken houses, crowded tenements, and unsanitary filth are but the back door of Evanston. The contrast, indeed, is great."

The contrast, indeed, is great! Those words, so apt in their description of the front and back doors of any great city, pictured in part the assembly itself. What the delegates wore, especially on dress-up occasions such as the worship periods or the great Festival of Faith in Chicago's Soldier Field, strikingly revealed the contrast in backgrounds, cultures, and traditions of the delegates themselves. Indian



women in their yellow, blue, and deep-pink saris, Indian men in dhoties, Ethiopians with their black robes and pagoda-like hats, Anglicans in purple and gold, Norwegians dressed in black with necks circled by a white ruff, Finns wearing tall silk hats with ribbons streaming from the back—these stood in sharp contrast with free-church delegates from Europe and America in their business suits and nylon dresses.

The languages, too, pointed to differences. Travel to the distant points of the Northwestern University Campus, such as McGaw Memorial Hall, where the plenary sessions were held, was by buses provided by the city of Evanston. Each bus ride was an adventure in Babel. Indians speaking Telugu, the Orthodox using Greek, those from behind the Iron Curtain conversing in Hungarian and Slovak, persons south of the border speaking Spanish and Portuguese—these represented "minor" languages which were drowned out by the "majors," English, French, and German. These three, official languages of the sessions, were used simultaneously by means of translating equipment such as is used in the United Nations.

But the contrast went deeper than dress or language. Ten of the delegates came from behind the Iron Curtain. They were a living symbol of the division which exists in the world today. Even though they refrained from

political discussion, their very presence, welcomed wholeheartedly by the assembly, made all the participants aware of the vast gulf between East and West. Their small number stood in deep contrast with the great numbers of Christians behind the Iron Curtain who were not represented. Those present came from Czechoslovakia, Hungary, and East Germany. No one came from Poland, Russia, or China.

The contrast penetrated into the very life and work of the council itself. How else could it be when the council is made up of 163 church bodies coming from forty-eight countries, representing 170,000,000 Christians around the world? Worship services according to the patterns of the Orthodox, Lutheran, Reformed, Methodist, Mar Thoma, and South Indian churches were held to acquaint the delegates with the rich variety of liturgy which has developed through the centuries. No more clearly could the divergence be seen than in the observances of the Lord's Supper. Due to differences in the interpretation, there could not be one communion service. Anglicans, Orthodox, Lutherans, and Evangelicals met in separate services, each to bear witness to the meaning of the ordinance in his own way.

Deep theological differences emerged. These were evident as the assembly met in fifteen separate sections to deal with the main theme: "Christ—The Hope of the World." There were those, particularly from the European continent, who stressed the hope that is in Christ's coming at the end of history. Others, particularly from America, Britain, and Asia, placed primary emphasis upon the hope in the gospel for man in his present situation.

But none of these contrasts, differences, or divisions served to obliterate a fundamental sense of unity. G. Bromley Oxnam, one of the council's presidents, took as his theme for the opening service the ringing affirmation of Amsterdam: "We intend to stay together." His words set the spirit of the whole assembly, as he said, "Six years have passed since we constituted a 'fellowship of churches which accept our Lord Jesus Christ as God and Savior.' Within that fellowship, we have worshiped, witnessed, and worked together. *We intend to stay together.* We have learned how

to study, to speak, and to serve together. In humility, but with firm resolve, we declare in Evanston, as we did at Amsterdam, '*We intend to stay together.*'"

This sense of fellowship was demonstrated at Evanston, but it was most strikingly portrayed in the Festival of Faith at Soldier Field on the first Sunday evening. More than 125,000 persons, who had come from as far away as Texas and Colorado, crowded into the huge stadium to participate with the assembly delegates from all over the world in what was "the most representative Christian congregation in all history." Through song and the spoken word, and by means of the movement of the action chorus, the mighty acts of God—creation, redemption, and consummation—were proclaimed.

On the second Sunday evening the unity of the church was portrayed in more somber tones. In McGaw Hall, through a drama entitled "By the Waters of Babylon," was portrayed the oneness of the church in its service to those who suffer. It was the story of the World Council's program of relief and rehabilitation of refugees. A speech-and-action chorus dramatically symbolized the forty million of homeless ones since the end of the Second World War.

Another great hour came as the entire assembly went to Ravelin Park to hear a sacred concert by the Chicago Symphony Orchestra, the Northwestern Music School Alumni Choir, and Carol Brice, outstanding Negro soprano. As the music moved from Mendelssohn, Mozart, and Bach to the rhythmic notes of the spiritual, again the unity of the church was made manifest—this time through the universal language of its music.

This sense of oneness, despite the many contrasting traditions, came to its solemn climax as J. E. Lesslie Newbigin, a bishop in the Church of South India, read the "Message" on the final evening. At no time in the whole experience of the assembly did such quietness come upon McGaw Hall. It was as if all the churches, different as they are, at last had come before the one Spirit to listen to his judgment and to receive his grace. In part, the "Message" said: "Six years ago our churches entered into a covenant to form this council and affirmed their intention to stay together. We thank God for his blessing on our

work and fellowship during these six years. We enter now upon a second stage. To stay together is not enough. We must go forward. . . . We are not sufficient. . . . But Christ is sufficient. We do not know what is coming to us. But we know who is coming. It is he who meets us every day and who will meet us at the end—Jesus Christ our Lord.”

Some great addresses highlighted the program. The main theme was set forth by Robert L. Calhoun and Edmund Schlink as they spoke on “Christ—The Hope of the World.” An African, P. K. Dagadu, and Charles Malik, of the United Nations and Lebanon, pictured in vivid words the awakening of Asia and Africa. Christian statesmanship at its highest was manifest in the presentation of the report of the Commission of the Churches on International Affairs, by O. Frederick Nolde, and the address which followed by Dag Hammarskjöld, secretary general of the United Nations. Benjamin E. Mays, of Morehouse College, and Ben Marais, of South Africa, pictured the racial tensions which not only break the bonds of mankind but infect the heart of Christ’s church. The call to worldwide evangelism was sounded by Charles W. Ranson, of the International Missionary Council, and Chandu Ray, secretary of the Bible Society in Pakistan. On the final Sunday the strong affirmation of “The

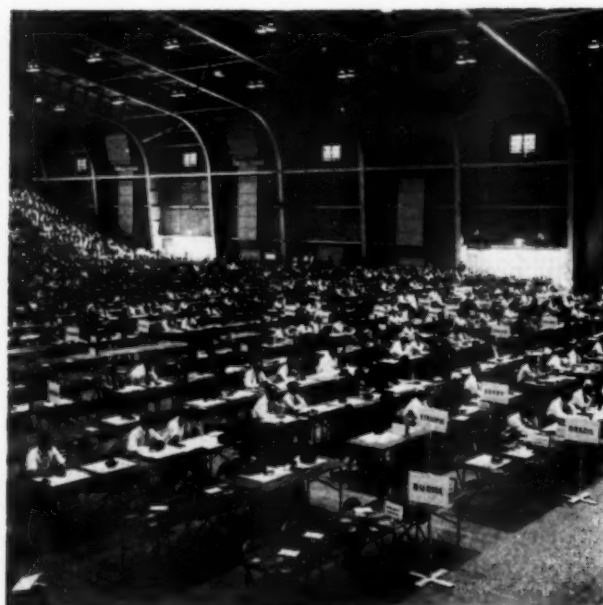
Church’s Dependence on God and Its Independence from Men” was given by Otto Dibelius, of Germany, Reinhold Niebuhr, of New York, and Josef Hromadka, of Czechoslovakia. The President of the United States, at an outdoor meeting attended by more than 20,000, called the churches and the individuals in them to pray earnestly that peace among the nations might come.

The work of the assembly was carried on on three levels. At the outset, the assembly was divided into fifteen groups to consider the main theme. The chief result of these consultations was a recommendation that the booklet on “Christ—The Hope of the World,” prepared by a commission of thirty-two of the world’s leading theologians, be forwarded to the member churches for study, along with a compilation of the important points of discussion in the groups.

The assembly was again divided into committees on the business of the World Council. These committees reviewed the recommendations of the central committee and added some of their own on such matters as general policy, division of studies, division of ecumenical action, division of interchurch aid, department of information, department of finance and administration, and the Commission of the Churches on International Affairs. In large ways the operating policies of



International, ecumenical nature of the assembly appears in this sampling of many in attendance



Delegates in a plenary session in McGaw Memorial Hall. English, German, French official languages

the council for the next six years were determined in these groups.

The assembly was divided a third time into the sections on faith and order, evangelism, social questions, international affairs, inter-group relations, and the laity. These sections, committees, and groups made reports at the plenary sessions. The body of documents which emerged will provide the central committee, as well as the divisions, with their charters for the coming years.

In all the work of the assembly, Baptists played an important part. Mrs. Leslie E. Swain, in addition to her duties as a member of the central committee (the only woman member), was on the important committee on nominations. Important addresses were given by V. E. Devadutt, of India, Benjamin E. Mays, and Reuben E. Nelson. The entire worship program was directed by Ernest A. Payne, secretary of the Baptist Union of Great Britain and Ireland. In addition, Dr. Payne led the entire assembly in the service of preparation for the observance of the Lord's Supper. Reuben E. Nelson, Edwin T. Dahlberg, Herbert Gezork, Paul Abrecht, and John E. Skoglund served as officers of some of the sections and groups. Ralph G. Schell engineered the great Festival of Faith service, and W. A. Diman, of the Chicago Church Federation, participated in local arrangements.



Some of the more than 125,000 persons who packed Chicago's Soldier Field for "A Festival of Faith"

Many have asked: "What did the Second Assembly of the World Council of Churches accomplish?" Certain significant achievements seem to be apparent.

(1) The assembly served to declare to all men everywhere that in Christ rests the hope of the world. This hope, even though cast against the backdrop of Christ's ultimate triumph at the end of history, is by no means irrelevant to this world. Man can in him find hope for peace, for freedom from want and fear, and for assurance of personal victory over sin and death, even in this present evil age.

(2) The pronouncements, as was the faith of those who participated, were firmly grounded in the Word of God. The resurgence of biblical theology, which has been characteristic of the past decade, made a strong impression upon the assembly.

(3) The assembly took strong stands against war, the use of atomic weapons, racial discrimination, religious persecution, and gave itself unreservedly to the position that the gospel is relevant to man's present perplexities.

(4) The world mission of the church through evangelism demands the devotion of all the churches. A new note of urgency was voiced as once again the churches were called upon to go forth and win the lost to Christ.



Assembly officials, in ecclesiastical garb, as they were about to enter stadium for the pageant



I Believe in the United Nations

Why? For six well-defined reasons which every American citizen should consider seriously—now

By MABEL BENJAMIN MARTIN

OCTOBER 24 is United Nations Day—a day when world-minded people everywhere will be thinking of a spacious, modern building on the west bank of New York's East River, and of what it stands for in these troubled times. I, for one, shall be thinking about why I believe in the United Nations, and there are six big reasons why I do.

I BELIEVE IN PEOPLE

As a Christian, I believe in the unique

worth of the individual, since man was made in the image of God. Therefore, whatever happens to man anywhere is of concern to me. I am my brother's keeper.

The United Nations is made up of the peoples of the world. "We the peoples of the United Nations," not "we the governments," are the important and significant first words of the Charter. The United Nations is concerned with people where they live, whether in the so-called "free world" or behind the

various curtains which separate them temporarily; in the developed areas as well as in the less-developed areas, where the United Nations Technical Assistance Program is dealing effectively with poverty, disease, illiteracy, and hunger. By encouraging my Government to support generously this program, I can give practical expression to my belief in people.

I BELIEVE IN PEACE

I believe in that peace which comes to the hearts of individuals when Christ dwells within. Christ compels me to share that peace, and to seek ways of bringing harmony, not strife, into the relations between nations of peoples. I believe in a peace which substitutes mature negotiations for force of arms and war.

The United Nations is concerned with maintaining peace. Through its pacific services, it has helped to prevent or contain wars in more than a half-dozen areas of the world. It serves as a mirror in which the nations may see themselves as they are seen by other nations. It is a workshop where nations learn by practicing how to rub off the rough edges of disagreement in full view of the people whose concern is for peace.

I BELIEVE IN JUSTICE

I believe in justice for all men, everywhere. I believe in economic, political, social, religious, and racial justice—justice which gives every person the right to earn an adequate living and enjoy the cultural opportunities of his community, no matter what his politics, his religion, or his race may be. I believe in justice between nations as well as for individuals within nations.

The United Nations is concerned with justice. Through its Trusteeship Council it "accepts as a sacred trust the obligation to promote to the utmost within the system of international peace and security . . . the well-being of the inhabitants" of the "territories whose people have not yet attained to a full measure of self-government." These are the areas where Christian missions have been at work for many years. Twelve new nations have been born since the United Nations was formed. The United Nations has allied itself on the side of peaceful change. Without such

an organization, these inevitable revolutions would have erupted yet more violently than they have thus far.

I BELIEVE IN HUMAN RIGHTS

I believe in these rights for people of both sexes of all cultures, races, nations, and political and religious affiliations. I believe that inextricably bound up with these rights are certain obligations and duties to one's community and world.

The United Nations believes in the extension of human rights to the peoples of the world. Through its Economic and Social Council it is seeking by persuasion to put into effect in an increasing number of nations the fundamental rights which we in the United States, comfortable and secure, are prone to take too much for granted.

I BELIEVE IN FREEDOM

I believe in freedom of the mind, that freedom which is the most basic of all freedoms, and at the same time most dangerous. I believe that the cure for wrong thinking is more thinking. I believe in freedom of religion, which is dear to the hearts of Baptists, other Protestants, and people of some other faiths. I believe in freedom of choice given us by our Creator—the freedom even to make the wrong choice.

The United Nations believes in freedom. It is a world forum where ideas can be freely expressed and the people of the world can remain free to make their own judgments. The United Nations is an organization of sovereign nations. Its most effective force is that of public opinion. This force has been exercised potently through the years.

I BELIEVE IN DEMOCRACY

I believe in democracy as a way of life which, at its best, embodies belief in people, in peace, in justice, in fundamental human rights and freedom.

I believe that the United Nations, with its demonstrated belief in people, peace, justice, rights, and freedom, approximates a democratic form of international cooperation. As a Christian citizen of the United States, after close association with the United Nations, I must in all honesty continue to give it my utmost support.

Beginning at Zero

That is where you must begin in building a new church in a new community. At least, it was that way on Long Island

By VERA RICE HASS



Choosing a good building site is a vital first step in starting a new church. Choose wisely!

OUT ON New York's Long Island, new towns are springing up as if by magic. Rich farm lands which in an earlier day replaced the Dutch and English settlements and the Massapequa and Merrick Indian cultures, are themselves now being replaced by these new developments. In Seaford, for example, census figures show an increase in five years from 3,000 to more than 10,000 residents. In our Nassau County, during the past six years, housing units have jumped from 140,000 to 240,000, and more than a hundred new schools have been built. In our community, two thousand or more children will be entering kindergarten each September for the next few years.

Alert religious groups are asking, "How can we meet the needs of the 400,000 people who have moved into Nassau County during the past ten years? How shall we plan for the thousands of families that will occupy the new homes now being erected?"

A cooperative arrangement with other denominations—through a comity committee—provides a wholesome approach to this problem. So, along with other religious groups, Long Island Baptists may participate in building new churches, provided funds are available.

As soon as the Baptist Church Extension Society of Brooklyn and Queens gets the green light from the comity committee, it starts to work—starts from zero. A missionary goes into the designated area to make a door-to-door survey in an effort to find a working nu-

cleus of Baptists. When found, these Baptists are invited to assume leadership for the new church. Worship and discussion sessions are held in their homes; basic policies are considered.

Since the new communities springing up outside New York are only 35 per cent Protestant, the number of Baptists in any Long Island town is likely to be very small. So it is that faith rings doorbells, interviews people, and goes back again and again if the first visit is unsuccessful. On hot days the family is just ready to leave for the beach, and on cold days they do not want to stand in the doorways to talk. Unpaved and unlighted streets make home owners wary of callers in the evening. Even when a few interested families are willing to open their homes for meetings, along comes a siege of measles, whooping cough, or mumps.

So the reports of the missionary are of doubtful strength. Always, however, there is hope that a wonderful Baptist family may be found, perhaps today, or tomorrow at the latest.

Then zero hour passes. A site is purchased. And then the bare land is dedicated to the glory of God. On a rainy Sunday afternoon, April 12, 1953, Samuel McLendon, a Baptist from Georgia, turned the first spadeful of dirt at Seaford, and the group of faithful Christians who had gathered for the occasion joined in grateful prayer.

Five months later, on a bright Sunday morning, September 13, the first worship



After a home meeting in the early days of building process at Seaford. The Hasses at the right

service was held. In another eight months, on May 2, 1954, the new church observed the Lord's Supper for the first time, and Stanley B. Hazzard, executive secretary of the Baptist Church Extension Society of Brooklyn and Queens, gave the hand of fellowship to thirty-four charter members. Since that time others have been added to the roll, and the possibilities for the future are bright with promise. The church is eagerly anticipating the time when it will be eligible for membership in the Long Island Baptist Association. It is looking forward also to the privilege of being in full fellowship with the American Baptist Convention and all its agencies.

Pastor of the Seaford Baptist Church is my husband, L. H. R. Hass, who likes to chuckle over something one of the builders said to a prospective customer. Said the builder, "If I were a Christian I would go to Mr. Hass's synagogue!" Well, at least the church has received Baptists from Maine, Massachusetts, Minnesota, California, Georgia, Tennessee, Illinois, and four of the five boroughs of New York city. Moreover, it has offered fellowship programs to the entire community, and Roman Catholic and Jewish families have responded gratefully. Two hundred persons attended a Hallowe'en party, and 125 mothers and children came to a well-planned post-Easter service.

Since 1950, the Baptist Church Extension Society of Brooklyn and Queens has been operating under the Lindewall Plan, developed by C. Herbert Lindewall, of Malverne, Long



The new building under construction at Seaford—nothing fancy about it, but a place for worship

Island. It calls for the use of a portable chapel, which is to be loaned to a new Baptist congregation for a period of five years. During that time it is hoped that an indigenous church may develop. Toward the close of that period, there should be adequate financial strength for the erection of the first unit of a permanent building. The chapel is then available for immediate service in other church-extension projects.

Four years ago, the Alden Terrace Baptist Church, Elmont, N.Y., the first of these projects, held its first worship service in its new chapel. Now the community lawns are green, the fruit trees bear abundantly, and the shrubs are tall and lovely. A new wing is being added to the public-school building. Plans are under way for a permanent church edifice. An initial \$30,000 campaign is now in progress, and the church has progressed from a \$1,500 to a \$12,000 annual budget.

The second project, at Seaford, is in its pioneer period. Givers to the missionary work of our denomination have again made possible a new church. Our lawns are unpredictable, our shrubs immature, but five years will make a world of difference. Seaford will be another garden spot of beauty.

Meanwhile, builders are reaching out to Suffolk County. New highways are being planned. Shall we Baptists continue to support Churches for New Frontiers? Here is one of the greatest opportunities ever given to any generation. What response shall we make to this challenge?

Bring to Your Door—The World

If you cannot make a trip around the world, you can bring the world to your door. This article tells how

By RUTH H. TEASDALE

HOW MANY TIMES have you dreamed of a trip to Europe and around the world—a tour of great and historic cities and a visit to the overseas mission centers of the American Baptist Convention?

You have dreamed of it, perhaps often, and brushed aside the dream because it all seemed so impossible and unlikely. But would you change your dream in degree only, and compromise for something that would be almost as good as your actually being there? For you, Europe, Asia, and the world can be in spirit and in truth as close as tomorrow or the day after, or as soon thereafter as you and your church give the precious job-home assurance for someone who is now overseas—stateless and homeless, discouraged and . . . waiting!

With hands outstretched, you can reach across the seas to the Netherlands, Greece, Italy, Germany, the Middle East, the Far East, and bring to your door—the world.

Your church may be the only hope which some refugee family has for a new beginning in America, the land of beginning again. "Whenever I meet a refugee," said the United Nations high commissioner for refugees, "I try never to forget that while I can only *speak* about freedom, he has sacrificed all his possessions for freedom's sake." Refugees are scattered over the five continents, singly and in groups. There is new life for them—if we help.

In August, 1953, President Eisenhower signed into law the Refugee Relief Act of 1953, which provides 214,000 non-quota visas for refugees, expellees, and escapees. This number also includes some of the persons left "in the pipeline" under the old displaced-persons program. Moving across this life-sized stage will be the German expellees from Eastern Europe; escapees from behind the Iron Curtain; flood victims from Holland; earthquake victims from Greece; Chinese and European fugitives from communism; and those

who have refugee status in the NATO countries.

A hundred thousand of these people look to our Protestant churches for job-home assurances. In this great endeavor, which has so much potential in it for God and for good, our Protestant fellowships are placing major stress on a humanitarian spirit and loving Christian service to needy persons, rather than on personal benefit to an individual sponsor. This is a church program. It is the church in action.

The American Baptist Convention is a participating unit of the Baptist World Alliance and of Church World Service. In this happy, working relationship we have a spread of interest and concern which covers the world.

The refugee resettlement program as it unfolds in this new year can be program-wise a singularly great accomplishment—pressing toward a record of achievement that will rest proudly alongside the one made in the D.P. program. In that effort (1947–1951), American Baptists found jobs and homes for 3,897 families.

This is not a long-range visionary program, like planting an acorn and waiting for a great and mighty oak. In the right-here, and in the right-now, wonderful results can be seen. We have long felt the need for a more skillful application of the known healing powers of the gospel to the wounds of bleeding humanity. Perhaps this will be our finest way of telling of, and applying, "the balm of Gilead."

American Baptists have sentiments and convictions which run deep, and when a just and worthy cause is presented, they respond favorably. This is an earnest to the world that we are caring and daring and sharing.

Individuals, as well as great church fellowships, are responding. Harold C. Bonell, for more than thirteen years pastor of the Central Square Baptist Church, Portland, Me., recently accepted an appointment as the admin-

istrative secretary of refugee service for the World Council of Churches. His office will be in Geneva, Switzerland.

In 1948, Mr. Bonell became the first chairman of the committee on displaced persons for the United Baptist Convention of Maine. In this capacity he was instrumental in the development of Freedom Farm, a 152-acre farm in Kennebunkport, Me., through which twenty-seven displaced persons have entered American life and are now self-supporting. He is now the first president of the Maine Baptist Foundation, which will continue administration of Freedom Farm.

In 1950, Mr. Bonell served as one of a team of ten, representing six major denominations, working in Europe under the International Refugee Organization and the World Council of Churches. The team was responsible for the completion of dossiers of "hard-core" displaced persons in Germany and Austria. Upon return to America, Mr. Bonell continued, in cooperation with the two Home Mission Societies and the Baptist World Alliance, the task of resettling D.P.'s.

Mrs. Harold Bonell should be included in anything that is said about refugees; for it was through her willingness to share the interest in, and concern for, refugees that made it possible for forty-seven displaced persons to begin the American way of life. These displaced persons stayed in the parsonage anywhere from overnight to a period of four months.

The World Council of Churches now ranks first among the voluntary organizations in resettlement of refugees. Because it is regarded as a sort of clearing house for Protestant and Orthodox refugee problems, it can be tremendously helpful, even for those denominations that are organized for their own resettlement work, as Baptists are. Because of its non-denominational aspect, it has entree in some areas where the denominational approach is almost impossible.

Mr. Bonell does not feel that he is in any way withdrawing from Baptist work. Instead, he thinks of his new ministry as linking hands with the whole refugee resettlement program. As one of us, he will help to bring to our door—the world.

For details concerning program procedure, write to the Refugee Resettlement Office, 164 Fifth Ave., New York 10, N.Y.



Despite her suffering, privation, weariness, this sixty-five-year-old woman hopes for a better day



Learning a trade is an important part of the rehabilitation process. Here men have a second chance

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Baracoa

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★Quantanamo

JAMAICA

Miragoane

Gonaives

Jacme

Limbe

Port-au-Prince

Cap Haitien

Las Cahobas

Trou-du-Nord

WEST INDIES MISSIONS OF AMERICAN BAPTISTS

Locations marked with a star indicate an American Baptist Mission Station with one or more resident missionaries. The other places marked indicate the location of a few American Baptist churches.



Cameos of Our Mission Fields

1. South India

By LEONARD GITTINGS

THE TELUGU FIELD of American Baptists, in South India, stretches from Madras northward beyond Hanumakonda in the state of Hyderabad, an area of some 75,000 square miles. Few fields have had a more colorful history. First opened in 1836, it was almost abandoned at least three times between that date and the 1860's, because it seemed to be so unproductive. It became known as the "Lone Star Mission" after Baptist minister Samuel F. Smith, author of "America," penned his famous poem "Shine On, Lone Star," and stirred the Triennial Convention to sympathetic action.

A few years later, the stations of Nellore and Ongole became household words among Baptists in the United States, as did the names of pioneers like Samuel Day, Lyman Jewett, David Downie, and John Clough, who first planted gospel seed in the unpromising soil.

Then came the great mass movement, particularly in 1878, when thousands of Telugus turned to Christ. At Ongole, in that year, there took place the greatest baptismal service in the history of modern missions. Two thousand, two hundred, and twenty-two people received the ordinance of baptism in a single day. Ongole became to South India what Bassein became to Burma. They were the greatest mission stations in the world.

Through the intervening years the work has expanded amazingly, until today the members of the 440 Telugu Baptist churches number some 130,000. With the exception of the English-speaking peoples, they are said to be the largest single Baptist group in the world who speak one language. Working alongside more than three hundred Telugu pastors and evangelists are sixty-odd American Baptist missionaries on twenty-seven different mission stations. The annual number of baptisms still runs into the thousands.

Growth has been significant also in education, through hundreds of village schools and

almost a dozen institutions of more advanced learning. The seminary at Ramapatnam gives itself to the task of training Telugu Christian leaders. A great healing ministry is also being carried on through the hospitals at Nellore, Ongole, and Hanumakonda, as well as through thirteen dispensaries scattered through the area.

Yet there are problems—severe ones. Independent India, with its new stress on nationalism and its revival of Hinduism, is not the easiest land in which to propagate the Christian faith. An aggressive communism is also making its bid to win the masses suffering from poverty, malnutrition, and disease. While self-support has made considerable headway among the churches of the Telugu Baptist Convention, the economic level of many of the people is so low that they have not enough money to support all their own institutions or workers.

There is much to be done in evangelism and education as thousands continue to enter the churches. The missionary staff is depleted, and it is no longer easy for new missionaries to enter the country. The responsibility for directing the work must be placed in the hands of competent national leaders as soon as possible.

Many are still responding to the call of Christ, a great ministry is still possible for the missionary, but who knows what the immediate future will bring? We must strengthen the foundations now! Telugu leaders are rising to the new responsibilities laid upon them, but they need and wish for our fellowship and support in these trying times. We may still express our earnest desire in the words of Samuel F. Smith, when he referred to Nellore:

Shine on, "Lone Star"! till earth redeemed
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Shall "crown the Savior Lord of all."

On Believing in Missions

*Being missionary-minded brings rich benefits to us,
to say nothing of what missions means to other people*

By CHARLES L. McCARTY

HOW STRANGE that after nineteen hundred years of Christianity there are still people who profess not to believe in foreign missions! The spirit of opposition to world evangelism is so contrary to the spirit of Christ that I could call these opponents unchristian did not charity moderate my judgment. I prefer to quote the truism which says that people are always down on things they are not up on, and to excuse them for being ignorant.

Although I am not under the necessity of defending Christ's command to go into all the world with the gospel, I shall try to show the advantage of being obedient to that command. From the viewpoint of those who receive the message the value of the gospel is infinite. Yet, from our own point of view, we should be missionary-minded because of the benefits that accrue to us.

In the first place, it is to our advantage to support Christ's missionary program because it requires extra effort on our part. People get tired and unhealthy for lack of exercise, and churches grow sluggish because they have so little to do outside of ministering to their own constituency. Lack of interest and effort kills more people and churches than hard work does. The extra effort a church has to make to support more than its program brings life and health.

In the second place, it is to our advantage to support Christ's missionary program because it requires us to be obedient to him.

In battle, a soldier must be obedient, not only because success of the campaign depends upon carrying out the orders of the one who has planned the strategy, but also because he is safer if he does what he is told. In the same way, not only the success of the entire Christian enterprise, but also the personal welfare of each Christian, depends upon his doing the will of the Lord. Christ's commandments are not so arbitrary that we may choose to obey

some and to disobey others. They are given to be kept, and it is our interest to be obedient. Christ said that his disciplined ones should "practice all the commands I have given you."

In the third place, it is to our advantage to support Christ's missionary program because it requires us to think worldwide thoughts. In this day, when our newspaper and radios keep us in touch with happenings all over the world, our Christianity must be as far-reaching as our news interest, or it will become the matter of our least concern. From the beginning Christ intended that his disciples should think and pray with the entire world in view. Before they might ask for bread they were told to request the coming of the kingdom on earth. How different the history of the world would have been during the Middle Ages had the church taken seriously that outlook of the Lord! The church was energetic enough to launch the Crusades, zealous enough to stage the Inquisition, strong enough to crown and dethrone kings and emperors, but not loving and obedient enough to win the world to Christ.

A minister of an antimission group related to me the saddest day in his denomination. After a session of wrangling and bickering it split squarely in two. And what was the issue? Was it over some important doctrine such as the deity of Christ? Not at all. The controversy was over whether or not men should be allowed to wear neckties! Imagine, Christian people disputing over how a man should dress, while a world waits to be evangelized!

It is not enough for us to give lip service to missions. The least we can do is to support with our prayers and our gifts those who represent us on the foreign field. The needs and the opportunities were never greater than today. If we withhold our lives we shall lose them, but if we will give ourselves for Christ's sake and the gospel's, we shall find life.

Missions from My Pulpit

No. 16 in a Series

"A Christian minister should preach missions openly, avowedly, pointedly"

By GEORGE M. DERBYSHIRE



AS FAR AS MY MINISTRY is concerned, preaching on missions has proceeded on the assumption that the missionary task, at home and abroad, is basic. Missions is mandatory, not optional. Anyone, of course, is at liberty to accept or reject Christian discipleship. He can say, with complete freedom of choice, either yes or no to Christ. But having said yes, the option is over.

And so, if one is a Christian, by the nature of the Christian experience he has had, the content of the faith he professes, the purpose of the Master he serves, the nature of the God he worships, he is a propagandist, a missionary. He cannot be Christian and non-Christian at the same time.

The commission "Go ye into all the world" is not the marching orders for a relatively few who are specifically called as missionaries; it poses a mood, a concern, an activity for all those who know God through Jesus Christ. "Disciplining all nations" is to be the consuming passion of all Christians, openly and sharingly witnessing to the God-likeness described by John: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

BEING SPECIFIC

It is not sufficient to think of stimulating missionary interest in general. Like all other Christian disciplines, concern for missions should be specific; it should be pointed up to produce a supporting constituency for the world outreach of the church. This supporting constituency makes the needs of the world the object of effective praying; is realistic and

objective in its budget, producing funds in proportion to the needs of the missionary enterprise; is dedicated sufficiently to give of its sons and daughters to provide adequate personnel.

And so, our teaching program in home and foreign missions is geared, beyond general interest, to this specific thing—producing a broader base of supporting members who give more money and produce more candidates for service on mission fields. We believe that this is a sound procedure.

There is much to be said for the indirect method of indoctrination in the work of missions. There is a good amount of wholesome education that proceeds from the incidental—the sermon illustration from a mission station; the universal note sounded in a prayer; the introduction of missionary guests; the printing of excerpts from letters and reports in the church publication; material placed on the bulletin board. This is all to the good and is an aid to the normalizing of missions in the church program throughout the year.

FORTHRIGHT ATTACK

However, in the policy pursued in our church, this is but one phase of the matter. The great majors of Christian teaching and preaching are not adequately dealt with in this helpful but incidental manner. We feel that a real missionary emphasis calls for a forthright attack.

One of the best direct assaults is made by the missionaries themselves. It is rather strange that a minister should be so bound to his pulpit that no missionary is ever invited to speak—or that speaking opportunities should

not be provided in special meetings for these emissaries of Christ from the home and foreign fields.

In like manner, denominational secretaries make a significant contribution. Of course we cannot have a continuing stream of visiting "firemen," but our experience has been that the program is richer for the wise and wide use of our American Baptist missionary and secretarial personnel.

Just as we plan for special evangelistic emphases, or programs on Christian social relations, or special work in leadership training, so we believe in the special effort in missionary education. It is then that we have a period rich in maps and posters and good literature; a time of fellowship, the central concern being world missions; a program which enlists for children, youth, and adults the best available teaching leadership; an opportunity for becoming acquainted with the personnel and the work of our mission fields. Just as our summer-assembly emphasis is pivotal in our youth program, so this special missionary effort is central in our world-mission planning.

MISSIONARY PREACHING

Though the editor suggested that the subject "Missions from My Pulpit" was to be interpreted in the broadest possible sense of missionary education in the total program, I want, specifically, to turn back to the narrower meaning of the topic—that of the actual preaching ministry in the regular worship services of the church. As indicated above, I feel that there is great value in the constant, incidental mission reference, and I most strongly practice the use of missionaries and secretaries in the pulpit, but I still feel that a Christian minister should preach missions openly, avowedly, pointedly.

Most of my preaching throughout the year is planned in terms of "blocks of interest," perhaps eight or ten great themes being covered in a year. I do not always preach consecutively in series, but I do aim to cover quite adequately certain given themes during the preaching year. And always, one of these major subjects is world missions.

One year I took for a series of communion meditations the missionary implications in the "I am's" of the Gospels. Another time, combining Bible teaching and missionary interest,

I spoke on some of the great missionary notes in books of the Bible—those from Ruth, Jonah, Acts, Philemon, and other books. There are challenging themes here.

SPECIAL DAYS

I have used the special days of the calendar for missionary preaching, with such themes as "World News—He is Risen," for Easter; "He Joined the Human Race," for Christmas; and similar adaptations for the other national days.

I have probed into the psychological in a series of sermons on missionary motives in the Acts; into the theological with study topics such as a world Christ, a world redemption, and the nature of the spiritual; into the biographical with the obvious lessons; into the analysis of the missionary task around the world.

On other occasions I have set forth types of our work under such themes as "The Melting Pot," "Lonely Sky Pilots," and "Seeing Red." Or, taking note of the world turmoil, I have dealt with such potent forces as nationalism, communism, Roman Catholicism, racism, and secularism. Missions is directly related to these issues, and I have said so in my preaching.

It seems to me that this has been a most fruitful adventure in preaching. It has required a basic background of reading, the same as for the other interests, but it has been richly rewarding. I definitely feel that this type of preaching has played a large part in developing the missionary interest of our church. So I say again that a Christian minister should preach missions openly, avowedly, pointedly. In the light of his high calling, how can he afford not to do so?

Preach Christ!

WE MUST PREACH only Christ, we must be much more careful than we have been in the past that it is only Christ whom we preach, but we must preach Christ Incarnate in the whole life of man, Christ who brings healing to men's bodies as well as to their souls, Christ who transforms all human relationships and not merely private lives, Christ who brings the blessings of a new age into all the affairs of men.—JOHN BAILLIE

Among the Current Books

CHURCH WOMEN IN THE SCHEME OF THINGS. By *Mossie A. Wyker*. Bethany Press. \$2.00.

THE PLEA of this courageous book is for equal opportunities, not equal rights, for women in church work, based upon the conviction that "in the realm of the mental and spiritual no sex is superior." Yet the work of the church often suffers because it refused to use the minds of women as well as their hands. The text abounds in references from the New Testament, and in quotations from world religious leaders. Each of the six chapters is introduced by a brief essay by a leading American minister. Edwin T. Dahlberg, one of these ministers, agrees with Mrs. Wyker when he writes, "Rather than limiting the women of the church to quiet influences behind the ecclesiastical screen while the women take over all the public responsibilities, we should now in the equality of Christ and the gospel place the gavel of the church in feminine hands also, in order that there may be added to . . . the pulpit . . . policy making . . . the radiant grace and initiative of our finest church women."

A SYMPHONY OF THE CHRISTIAN YEAR. By *Randolph Crump Miller*. The Seabury Press. \$3.25.

AN EPISCOPAL RECTOR, now a professor of Christian education at Yale Divinity School, looks at the Christian year as a symphony with a central theme dramatized by the life, death, and resurrection of Jesus Christ. The rich variations in mood, emotion, and meaning are recaptured in the somber colors of Advent, the brief joy of Christmas, the light shining in Epiphany, and the penitence of Lent, which reaches to the depths of Good Friday and then rises to the glory of Easter. There are sermons for three Sundays in Advent, for Christmas, Epiphany, Septuagesima, Ash Wednesday, Palm Sunday, Maundy Thursday, Good

Friday, Ascension, Whitsunday, and Trinity Sunday. The second half of the book deals with the non-traditional church year, covering such Sundays as Laymen's Sunday, Theological Education Sunday, Race Relations Sunday, Mother's Day, Father's Day, Independence Day, Labor Day, Worldwide Communion Sunday, Reformation Day, Thanksgiving Day, and the like.

BUILDERS OF THE QUAKER ROAD. By *Caroline N. Jacob*. Henry Regnery Co. \$3.50.

THIS HISTORY of Quakerism is told through the lives of more than a score of Quakers from George Fox to the present. The first of five sections deals with the founders of the Quaker movement: young men and women who stood for new religious paths during the hard days of England's Civil War—men such as George Fox and William Penn. The next section deals with early American Quakers in the colonial period: Israel Pemberton, Anthony Benezet, the Fothergills, and John Woolman. The third group lived in the shadow of the French Revolution abroad and the industrial distress at home. The fourth section deals with the controversy between the Hicksite and orthodox Quakers, by two short biographies—that of Elias Hicks and Joseph John Gurney. The fifth section is on the most recent group of Quakers: the Rountrees and Rufus M. Jones—men who helped make the transition from traditional Quakerism to the Society of Friends.

FOLK PARTY FUN. By *Dorothy G. Spicer*. Association Press. \$3.95.

EVERYTHING relative to planning a successful party appears to have been covered in this new guide. It offers programs, with suggestions for appropriate games, stunts, favors, costumes, and menus for small, large, single, or mixed groups and ordinary or special occasions and seasons. It tells what to do and how to do it to assure

a good time for all. Twenty-three different folk parties are planned, with an introduction to ancient folk traditions of other lands, with recipes for native foods. This is one of the most comprehensive and usable party books published.

DEMOCRACY IN THE HOME. By *Christine Beasley*. Association Press. \$3.50.

THIS BOOK is dedicated to the understanding and promotion of the democratic way of family living. General and specific aspects of family life are candidly and scientifically discussed. While not a presentation of clinical psychology, pertinent family problems and situations are made realistic by case studies. The book does not offer a set of complex rules, but applies the democratic process in solving difficult and irritating situations. The basic assumption is that "respect for the individual is the cornerstone of democracy," and that the home is the place to practice this virtue if democracy is to succeed in larger areas of life.

THE JOURNAL OF JOHN WOOLMAN. Edited by *Thomas S. Kepler*. The World Publishing Company. \$1.50.

CHRISTIAN PERFECTION. By *John Wesley*. Edited by *Thomas S. Kepler*. The World Publishing Company. \$1.50.

THESE LITTLE BOOKS are in a series of World Devotional Classics. John Woolman was an American Quaker who lived from 1720 to 1772. Dean Willard L. Sperry once said, "If I were asked to date the birth of social conscience in its present-day form, I think I should put it on the 26th day of the eighth month of the year 1758—the day John Woolman in a public meeting verbally denounced Negro slavery." He refused to make wills bequeathing slaves. He objected to taxation for war. He was opposed to lotteries, and criticized Quakers who had a desire for wealth. He did not like the mistreating of American In-

dians and the selling of rum to them.

John Wesley's *Christian Perfection* is concerned with the doctrine of Christian perfection which the Wesleys preached. This doctrine was sometimes called "sanctification, or perfection," "the second rest," "the second gift," or "the second blessing." The theory was that a dedicated Christian could live a life free of sin. He was not to have absolute perfection. He was to make mistakes and he would not be infallible. A falling from this grace was possible, as recovering of it was also possible. This doctrine, like many other doctrines, seemed to have the interest of people in the days of the Wesleys and in the period immediately following them. People were either for it or against it. Most people today would have no interest in it. They know their imperfection.

HIGHWAYS TO FAITH. Edited by David Wesley Soper. The Westminster Press. \$2.75.

THIS BOOK contains thirteen autobiographies of living Protestant Christians. It is edited by the chairman of the department of religion at Beloit College. The reader is reminded of Harold Begbie's *Twice-Born Men*, for these laymen tell their religious experiences. These are stories of growth within the fellowship of some Christian church. At least one of the autobiographies concerns a man who is identified with an ultra-fundamentalist group. Others are stories as diverse as that of an alcoholic, a medical doctor, and Ralston C. Young, a Red Cap at Grand Central Terminal, New York city. Some of these men have been influenced by Chad Walsh and David Soper at Beloit College.

PEOPLE'S PADRE. By Emmett McLoughlin. The Beacon Press. \$3.95

CURRENTLY the Beacon Press is publishing a number of books whose purpose, apparently, is to reveal some of the defects of the religious system of Roman Catholicism. This is perhaps one of the most interesting in that series. Emmett McLoughlin, a priest of the Franciscan Order, was assigned to

a parish on the south side of Phoenix, Ariz. This was one of the worst slum areas in the United States. It was close to the city dump. There were open privies, dilapidated shacks, stabbings and shootings on the streets at night, and all the diseases—physical, social, and spiritual—that go with such a section. This priest founded St. Monica's Hospital with an interracial policy, organized a slum clearance campaign, and gained federal aid for housing projects. Because he was unconventional, his hierarchy charged him with neglect of priestly duties and ordered him to resign and leave Phoenix. This he refused to do, and resigned as a member of the Catholic priesthood. He later married a Protestant woman and still lives in Phoenix, working in his hospital for the poor of that area. This book has a great deal to say about the meaning of American democracy, the kind of autocracy which can build itself up in a religious hierarchy, and the changes that must come in the future.

PRAYER MEETING TALKS AND OUTLINES. Baker Book House. \$1.75.

THIS is Volume 7 in the "Minister's Handbook Series." It presents twenty-five sermon outlines selected from the writings of Spurgeon, Meyer, Cuyler, Thomas, and others; also appropriate hymns, texts, and quotations.

YE ARE MY WITNESSES. By Earle V. Pierce. Judson Press. \$3.00.

AT THE AGE of eighty-four, Dr. Pierce writes with marked clarity and fervent spirit, a challenging and remarkable book on the church. Presenting well-documented truths gleaned from experiences and ardent Bible study, he unfolds the life and work of Jesus Christ, especially in his relationship to humanity through the church. The church is conceived of as a living organism. It is the Body of God's Son reincarnated at Pentecost. Following through the thesis that the church is, not the mystical or spiritual, but the physical Body of Christ on earth, he shows Christ working in the early Christian church in the first typical sermon,

in organization, in miracle, in persecution, in sin and judgment, in officers, in martyr, and in evangelism. This sobering book holds up a pattern of Christ's church which is strangely different from "our" church.

GUIDING YOUTH IN CHARACTER GROWTH. By Oliver D. Cummings. Judson Press. \$2.50.

MANY BOOKS coming from the press in recent months have rightly advocated more Bible teaching in the church school, but it took this Baptist youth leader to tell how to attain this goal. He brilliantly, yet in a practical manner, shows how the salient truths of the Bible can be presented to young people by following the methods of the Master Teacher, who related his teachings to real life situations. The author discovers new meaning in the Bible for both the teacher and the pupil. Prayer-meeting, study, and missionary groups, as well as teachers, will find their minds enlightened and their lives enriched by studying this helpful text which is further enhanced by a carefully selected bibliography.

THE PATTERN OF GOD'S TRUTH. By Frank E. Gaebelien. Oxford University Press. \$2.50.

THE THESIS of this provocative book, by a theologically conservative educator, is that all truth is God's truth, and that, therefore, in addition to Bible departments in Christian schools, teachers of mathematics, science, language, social studies, directors of extracurricular activities, and administrative personnel should be persons "whose primary spiritual and intellectual residence is in the Bible." If this ideal were realized, the correlation of Christianity with the teacher's specialty would become natural. The author goes on to demonstrate how the teacher in even the most difficult fields can naturally discover common relationships between his subject and Christianity. The book is free from dogmatism and makes its appeal to reason. The emphasis upon the necessity of Christian teachers in the field of education is timely and deserves prayerful consideration.

Partners IN THE BAPTIST WORLD MISSION



A Challenge

WE are faced with a mighty challenge in these tragic days. It is a challenge to commit our lives to Jesus Christ—to harness our abilities, our energies, our visions in one mighty effort to win America and the world for Jesus Christ. There are trials and temptations. There is trouble everywhere. But there is happiness, genuine happiness, for all who accept the challenge. It is happiness, not only outside of one's life, but also inside.

"Pray without ceasing." Pray that our churches may embark on an enlarged program for Christ; that we American Baptists may be large-visioned enough to pour out our money and our love; that our youth will answer the call to serve anywhere in the world for Christ's sake. Pray for our missionaries and for the people to whom they minister in many lands. Can we do it? Can we capture that vision so vital to our very existence?

It is a privilege to be a partner in the work of American Baptists. What a privilege it will be to share in an even greater work! The work can become greater because there is unlimited opportunity for each of us to serve Christ more fruitfully.

How about you? Have you thought about where you can increase your vision? Ask yourself what *your church* could be doing for Christ, and then discover what *you* can do.

"Perform the doing of it." The test of our sincerity is performance—the putting of our faith into action. What better example have we than our missionaries now serving around the world? Their faith has been tested and found true. How do we compare? What is our rating? Many of us are proud of our credit rating with the banker or the grocer. But—what about our credit rating with God?

Richard W. Sorenson

C. M. C. Field Counselor

ber canvass can do for a church while assisting A. M. Hintz in Sioux Falls, and soon after his arrival in Rapid City he began to interpret to his lay leadership the need for a sound and adequate financial program.

Pastor Grabia chose as his general chairman John Babcock, who had conducted a successful every-member canvass in Watertown, S. Dak., and they enlisted the aid of other consecrated men. Then, under the enthusiastic leadership of pastor and laymen, phenomenal events took place.

Budget More Than Doubled

First, they were able to underwrite a church budget of \$35,723, as compared with \$16,509 last year, an increase of 116 per cent. Also their missionary vision was enlarged as they increased their giving to the Unified Budget from \$3,864 to \$6,245.

Community Outreach

Because of increased interest and support the church could enlarge its mission work in its own community as well. With the aid of the Churches for New Frontiers program, it was able to buy a build-

The Rapid City Story

By WILLIAM E. HAYLER

UNDER the shadow of Mount Rushmore's "Shrine of Democracy" in the beautiful Black Hills of South Dakota, the First Baptist Church of Rapid City recently completed its first thorough every-member canvass, using in its

entirety the program outlined by the Council on Missionary Cooperation.

How It All Began

Heinz Grabia, Rapid City's pastor, had seen what an every-mem-



John Babcock

ing, and staff and organize a new church in the rapidly growing area known as North Rapid.

All Departments Benefit

In his annual report, Ernest Van Gerber, superintendent of the Sunday school, indicated the manner in which all departments of the church have benefited from the program. Commenting on his own aspect of the work, Mr. Van Gerber said, "For the first time this church launched an effective and thorough every-member canvass program, and as a result of the fine work done our Christian education budget was raised from a nominal sum to \$4,125. This amount has made it possible to purchase badly needed furniture and other materials. Rooms have been attractively decorated. Rugs have been placed on the floors of several rooms, and the atmosphere is much more desirable for the teaching of God's Word. Also as a result of our increased budget we have employed a full-time Christian education worker."

Ministry of Music Expanded

In his report, Russell Hickman, minister of music, indicated how the enlarged budget resulting from a successful every-member canvass has increased the effectiveness of his department. "Part of this budget represents an increase from a

few hundred dollars to \$1,350 for the music department," Dr. Hickman said, "a sum adequate for the first phase of a graded choir program. A year ago the chancel choir comprised a dozen people; now this choir numbers forty, is newly vested, and sings at two morning services."

General Chairman Summarizes

John Babcock, general chairman, says: "Our church had tremendous results, and, as I see it, credit for the success cannot go to any one person. The every-member canvass organization as a whole, together with the organized, systematic, businesslike program set up by the Council on Missionary Cooperation, deserves the credit."

"We followed the suggested schedules as set up in the *Manual*. No step was omitted. There was some concern over the appraisal and its purpose, until an explanation was made that the purpose of the appraisal committee was not to tell anyone how much he should give, but to give the proposal committee an idea of how much money could be raised for next year's budget if everyone became thoroughly interested in the church program. It was also explained that any individual could request the amount of his appraisal from the canvasser who called upon him."

"The publicity was sent out as

presented in the *Manual*. This was a very important step, because the church membership as a whole became acquainted with the program and was prepared to make a pledge when the canvasser made his call."

"The results of the advance pledge were exceedingly good. More than 35 per cent of the proposed budget was subscribed in this drive. This gave our canvass a good send-off."

"As a last and major step in the every-member canvass, the workers went out equipped with turnover charts and pledge cards and called on the church members. With the aid of a turnover chart, anyone can make a successful call."

"From the results of the canvasses I have conducted, I am led to the conclusion that any church can have a very successful every-member canvass if it uses the following steps:

"1. Undertakes the every-member canvass prayerfully;

"2. Selects consecrated workers;

"3. Uses the *Manual* step by step as outlined."

The Rapid City story, phenomenal as it may seem, has been duplicated many times. In fact, it has now become the general, rather than the extraordinary, result of following all eight steps in the program which can be used to his glory anywhere, just as it was this year in Rapid City!



Heinz Grabia



Congregation and choir at the First Baptist Church, Rapid City, S. Dak.

Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

The Gospel Behind the Bamboo Curtain

By GERTRUDE F. McCULLOCH

DURING THIS MONTH of October, there will be celebrations of the fifth anniversary of Communist rule in China. It is difficult, indeed, to understand what is happening to the Christian movement in this China of today. Reliable reports are fragmentary, but through them it is possible to piece together a picture of the Christian church in that land. Much is being done for free Chinese in Hong Kong, Formosa, Thailand, Malaya, and other places, but this article will be confined to the Christian movement on the mainland.

Material Progress

A few facts about material progress in Communist China are needed first. Factories, mines, industrial plants, railways and highways, agriculture, water conservation, forestry, building construction—all have had careful government development and control. The Government has also taken control of all existing schools. It has extended the school system, built new schools, and brought a larger percentage of children under instruction than ever before. Higher schools, especially technical schools, have multiplied.

A land-reform, or land-redistribution, program has been carried out, benefiting those tenant farmers who are willing to cooperate with the regime. The rich have been practically taxed out of existence. Honesty is stressed, though not always attained. Dishonesty in high places is severely dealt with. But

This article is based on materials gleaned from letters from Hong Kong and from the issues of the *China Bulletin*, published by the Far Eastern Joint Office, Division of Foreign Missions, National Council of the Churches of Christ in the U.S.A.

in spite of all this, progress of the average citizen does not find his standard of living raised appreciably. Austerity is the slogan of the day.

Furthermore, the material progress has been attained at terrific cost. Communist China is undeniably a police state. Youth are trained in the doctrines of Marx, Lenin, and Stalin. They are encouraged to spy upon their elders and neighbors, and to report any divergence from the Communist line. Freedom is gone, and fear reigns in its place. As in all Communist countries, no one knows friend from enemy.

And, now, what of Christianity?

The Missionaries

In 1949, there were 5,205 Protestant missionaries in all China; today there are only eight regularly appointed missionaries left, all of them in prison. Roman Catholic missionaries have been the target of even stronger government opposition and persecution. Both Protestants and Catholics have been subjected to false accusations, and many have been imprisoned for longer or shorter periods, a few having died in prison. The last missionaries of the American Baptist Convention to leave were four in South China who had been in solitary confinement for twenty-one months before their release and deportation in January, 1953.

Chinese Christian Leaders

It is impossible to know how many Chinese Christian leaders have suffered imprisonment. Reports are conflicting, but it is clear that accusations have been brought against many, resulting in imprisonment and sometimes death. Other leaders have escaped persecution

by becoming temporarily inactive in the Christian program, hoping for changed conditions which may release them once more for the work of the kingdom.

All pastors were required to undergo a strenuous period of Communist indoctrination, from which some emerged in favor of the Communist system as interpreted to them, while still retaining their Christian faith.

The Churches

In many places church services were suspended for a time, especially during the land-redistribution program, but later were resumed. The authorities apparently do not wish to appear to suppress religion. People are not restricted in church attendance, but the church must confine itself to services of worship. Communist officials frequently attend church services and business sessions, so that there, too, the people cannot express themselves freely. Christian history is repeating itself in making it necessary for the faithful to find ways of their own to worship God as their hearts dictate.

Of course, some members have fallen away, but many churches, especially city churches, report capacity congregations. The Baptist church in Shaohing was reported to have had over four hundred at its Christmas service, and other services continue to be well attended also. In one of the Shanghai churches *The Messiah* was sung by a choir of two hundred Chinese, and had to be given on three evenings in order to accommodate the people who wished to hear it. At the Christmas candlelight service in the same church, over one thousand were present.

New churches have been built in a number of places, some congregations supplying the labor themselves to reduce the cost. Because of the inability of the members to support their pastors, many of these trained

leaders are forced to seek ways of supplementing their salaries.

Schools and Hospitals

Education and medical and social welfare are considered outside the province of religion, and therefore are not permitted under Christian auspices. All mission schools have been brought under government control. Higher schools have lost their identity as mission schools and have become simply component parts of the government educational system.

Hospitals were allowed to choose government control, but they could not do otherwise than accept it because of their financial needs. Thus the churches no longer have schools and hospitals through which to minister to the community and to proclaim the gospel of Christ.

Youth Work

From the first, youth have been the group most receptive to Communist ideas, but recently a lessening of enthusiasm has been noted among students. Several youth retreats are reported, stressing Bible study and prayer. One such group continued all one night in prayer. These retreats attract large numbers of students. A letter from one of them states: "During this past summer vacation we had meetings for three consecutive days in our church. These services were only for young Christians studying in universities, colleges, and middle schools. We had some of God's choice servants to preach to us. In a big, bright hall more than six-hundred young Christians listened to God's Word, sang hymns, and prayed with one accord. Instead of hatred, prejudice, and hypocrisy there were fraternal love, kindness, and genuine sincerity one to another. In the churches here we have meetings several times a week. All those who go to church regularly are very devoted, and the churches are full."

A new Christian youth organization has been formed, with a large membership. The young people give evidence of sincere and earnest Christian experience and purpose. A Shanghai church has a youth group of twenty meeting regularly five evenings a week for Bible study. Students are frequently prevented



from attending church, however, because of government assignment to duties at the same hour.

Evangelism

There seem to be no restrictions on proclaiming the gospel message, and the number of baptisms reported from all parts of the country is most encouraging. One church has grown from ninety-three to two hundred since "liberation." Another has baptized 271 since 1949. Still another baptized sixty persons at Christmas and another, forty-five. One church baptized over one hundred in a single month. These are not isolated instances; they seem to be typical.

From our own East China field comes word that "spirit-nourishing meetings" were held in Hangchow. The New Year season of two or three weeks has always been a time of special evangelistic effort in China, and it still continues so in some sections. In Shanghai, in 1954, one church which held gospel meetings reported over three hundred conversions, and another over five hundred. In other sections, however, the Government has so pre-empted this period that evangelism has been almost crowded out.

Literature

Christian literature continues to be published by various Christian publishing agencies which operated before the war. Some of it unavoidably has a definite Communist slant, but much of it is purely Christian literature. Bible commentaries, Christian periodicals, translations of religious books, and other materials are being produced. Recently an excellent *Pictorial Life of Jesus* was published in Shanghai, using pictures in Chinese style prepared four years ago in the audio-visual program of Arthur Rinden, a Congregational missionary who

specialized in audio-visual work until compelled to leave by the advance of communism.

Steadfast Faith

Thus we see that communism has not stamped out Christianity in China. We can feel assured that Christianity has taken deep root and that it will survive the era of Communist control. Whatever persecution Chinese Christians may have to undergo, we can surely have faith to believe that they will be true to their Christ, as Christians have been in all ages and in all lands for two thousand years.

A hymn which is a current favorite among students in China makes real their faith and their dedication to Christ. A translation is given here:

Father, long before creation
Thou hadst chosen us in love;
And that love, so deep, so moving,
Draws us close to Christ above.
Still it keeps us,
Still it keeps us,
Firmly fixed in Christ alone.

God's compassion is my story,
Is my boasting all the day;
Mercy free and never failing
Moves my will, directs my way;
God so loved us,
God so loved us,
That his only Son he gave.

Loving Father, now before thee
We will ever praise thy love;
And our song will sound unceasing
Till we reach our home above,
Giving glory,
Giving glory,
To our God and to the Lamb.

Prayer for China

Here is a prayer for China, adapted from issues of the *China Bulletin*:

"We thank thee, O God, that though missionaries no longer work in China, thy light continues to shine in the hearts of men. We thank thee for the deep knowledge of thy saving truth which Christians in China possess and for the numbers who have been baptized into the fellowship of thy church in recent months. We pray that thy Spirit may continue to lead both them and us into all truth, and so hasten the day when broken fellowships may be restored and these new followers of Jesus Christ may enter into the fullness of the worldwide fellowship of Christian believers. In Christ's name we pray. Amen."

Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Signposts for Intergroup Relations

By BERNICE COFER

A CADENZA is "that portion of a concerto where the soloist is permitted to improvise upon the straight musical facts before him."

Just such a burst of great music came from the Supreme Court's decision¹ that all American children have a right to an all-American school experience. The sweep of the statement, rising to a climax of clean, clear overtones, seemed like "an isolated act of sudden inspiration," but was, in fact, a "logical development of a major shift in national philosophy."

American Baptists have contributed musical facts to the composing of the first movement which preceded the cadenza. We are already contributing to the development of the second movement. Our members speak like this: "We rejoice that the Supreme Court of the land was guided aright in the decision against public-school segregation. But what of the children who still have to be segregated before God in our church schools?"

How well had we done before this historic decision? Let us look at our record before the date, May 17, 1954. Reports of the chairmen of Christian social relations of the National Council of American Baptist Women, as of April 30, 1954, show a multiracial representation in church membership much more inclusive than one would expect. Items referring to activities with racial and foreign-speaking groups have been tabulated by the department of Christian friendliness.

How Integrated Is Our Membership?

Across our thirty-four states, twenty-eight states reported one or

¹Two months after the Supreme Court's decision, *Pravda*, official Soviet newspaper, had not as yet printed what is to them bad news.

more churches (in what could have been described as a "segregated," "dominant-group," "Caucasian," or "Anglo-American" church) of which Negro persons were members. Though unreported, few of the Negro churches in our convention are segregated. Nearly all of them have a few members of other than white background. We look forward to a similar report from the six remaining states.

Add to the Negro membership that of other groups who are identified by some visual difference, and we can venture to say that American Baptists are well along the path to putting first things first. In the following states, church membership includes: Chinese—20 states; Japanese—17 states; American Indians—12; Mexicans—8; Filipinos—7; Spanish—5; Puerto Rican—3; Burmese, Cuban, Hawaiian, Korean, Malayan—1 state each. Montana reported 10 interracial churches, without specifying background.

This year's report has added Africa to our communicants. Members from Barbados, Ethiopia, and Nigeria are listed. From Asia Minor were named Armenia and Assyria. This is an encouraging report.

There is every reason to believe that the total number of members who are from other-than-Caucasian backgrounds, would give a proportion of one such member to each of two American Baptist churches. In fact, there is reason to believe that the degree and extent of the participation of these members aided the reporters in furnishing the following information. The offices held by the 363 persons described, range from director of education to nursery assistant. Here are the jobs held by persons to whom we refer as American-minority groups: deacons, deaconesses,

and junior deacon; church-school leaders; Woman's Mission Society leaders; choir members and directors; trustees; ushers; finance committee and treasurers; Boy and Girl Scout leaders; youth leaders; church secretaries; organists and pianists; minister of music; church clerk; caretakers; Fellowship Guild and B.Y.F. officers; Men's Brotherhood president; director of education; nursery assistant; missions committee; chairman of building committee.

States which reported the number of minority-group office holders are: Southern California—82; Massachusetts—62; Northern California—39; New Jersey—24; Connecticut—22; Ohio and Washington—18; Pennsylvania and Rhode Island—17; Colorado—14; West Virginia and Michigan—10; Illinois—9; Indiana and Iowa—8; seven states under 5. Only four states reported no such integration!

From this partial report one finds that from 15 to 20 percent of these members are active officeholders, doing all kinds of important and necessary jobs. If we add our beloved and talented Jitsuo Morikawa, pastor of the First Baptist Church, Chicago, Ill., we may say, "It is being done. Integration is a fact—a gift of grace to us who are called Christians."

Personalized Sharing From Coast to Coast

The report, based on the community activities of 20,000 Baptists in 2,275 churches, includes intergroup activities. Nearly 4,000 Baptists reported membership in interracial or intercultural clubs. One thousand churches participated in interracial or intercultural projects; 1,500 churches observed Race Relations Sunday and Brotherhood Month. Four persons of Jewish background were won to Christ. One chairman accepted the responsibility of representing the Christian community at a week-end

conference on Israeli's present situation.

What are the resources upon which the women, the laymen, pastors, youth leaders, and church-school teachers draw for these educational experiences? Our richest resource is the mission established for a racial or lingual group which grows into a self-supporting church. Since there has been no legal (and rarely social) disability to prevent their active association in our convention, in many cases state conventions and city societies are multi-racial fellowships. The associational level lags in this matter.

This accounts for a great advance in denominational strength. Talented and trained Christian leaders have arisen out of every group—Chinese, Indian, Japanese, Negro, Spanish-speaking. They share our Christian life, and work fervently and effectively. An increasing number of them have qualified for appointment in pastorates, on mission fields, on state and national staffs, and on state and national committees and boards. This is the fruit of our cultivation of an inclusive fellowship. No matter what the task—evangelism, home visitation, Christian education—we do the program together. Integration and equalization within our own denominational family are musical facts through which the message and mission of Christ are heard. They call for a cadenza of praise.

Christian Friendliness Techniques

For the past thirty-five years, missionaries of Christian friendliness have explored the needs of individuals and groups in situations of tension. Seeing the need of such basic benefits as a church home, employment, adequate housing, and legal protection, they have sought out volunteers to work for alleviation of injustice or to reduce economic and psychological pressures. The enlistment of these persons into the Christian fellowship came through the influence of the Christians who had shown themselves friendly.

The conservation of Baptist families who are won to Christ on the mission field, when they move, is another service in which the department cooperates with the other de-

partments of the Woman's American Baptist Home Mission Society. For example, many American Indians are relocating in cities across the country, as far east as New York, where they are doing much high-scaffolding work.

Christian friendliness reduces language and social barriers with programs of education in English and citizenship for newcomers, such as the former D.P.'s, G.I. brides from overseas, and our million Spanish-speaking persons. The newest denominational project in Christian friendliness is the Refugee Resettle-



Mrs. Lily Wong receives a charter membership card, national women's organization. Mrs. J. B. Reed, reports 100 per cent membership at Immanuel Church, Minot, N. Dak.

ment Program. (See article by Ruth H. Teasdale, in this issue of *Missions*, page 30.) This total church program calls for a creative and long-range program of Christian welfare.

Town and country folk have been in correspondence with needy Baptist families in Eastern and Western Germany, and have sent letters and boxes to the extent of five thousand last year.

Since 1946, an important part of the Christian friendliness opportunity for church groups has been with the thirty thousand students from abroad who are on campuses near by. Home hospitality is important.

One experience many of these students desire but never dream they will find in America, is to be offered hospitality in Negro homes and to experience an interracial fel-

lowship. Those from Africa who attended Eastern Seminary's International Week End were happily surprised to find an interesting panel moderated by a Negro student. We find African students especially bitter about our inconsistent democracy, and so we try to give them opportunities for finding Christian solutions to these problems.

One Christian social-relations chairman has represented church women on the near-by university's community committee for international students. She said: "I served on committees for programs, orientation of students, tours, transportation, church relationship, as well as attending the monthly executive board meetings. There were four women students from overseas at our mother-daughter banquet. But the most enjoyable part of serving has been the friendships and contacts we *as a family* have made with young people from other countries. We have entertained overseas students in our homes on the average of once a week for the past year."

Another reporter said, "One of our house parties had a student from Pakistan, and two camps will have Indian student guests. Our state B.F.Y. will have a Negro interne next fall. We are very happy."

In Pennsylvania, ten churches have adopted eighty-nine students for all-year-round friendship.

The World Has Become A Little Neighborhood

Henry Cabot Lodge, Jr., United States ambassador to the United Nations, has said that racial discrimination was this country's most vulnerable point, "the Achilles heel of American foreign policy." It is, he continues, to the everlasting credit of Negro common sense in this country that "in spite of many just grievances they never as a people were deluded by Communists."

The home-mission task includes responsibility for human rights at home. Each of us is an instrument under God's direction. Only by a combination of instruments can harmony be produced. Only by high fidelity to the mind and spirit of Christ can a transcendent symphony of beauty and righteousness be performed.

MISSIONARY AND STEWARDSHIP EDUCATION

Fall Institutes

For a number of years the department of children's work of the Board of Education and Publication has suggested that each year in every association in the American Baptist Convention there be held two institutes for children's workers—all who work with nursery, kindergarten, primary, and junior boys and girls in every church. The themes of these institutes have been built around areas of interest in the Christian education of children. Some of the most recent institutes have been on evangelism and Easter, worship, use of the Bible with children, Christmas in church and home.

In the fall of 1954, the theme for the association institute for children's workers is "Missionary Education for Children." The state chairmen of missionary and stewardship education for children have been working closely with the state directors of Christian education and the state directors of children's work on the plans for their states. The association chairmen of missionary and stewardship education for children have been working very closely with the association chairmen of children's work on the plans

for their institute on missionary education for children, following the suggestions in the *Guide* for the institute, made available through the office of the state director of Christian education.

This year there will be opportunities for the vice-presidents of missionary and stewardship education, the chairmen of missionary and stewardship education for women, and the chairmen of missionary and stewardship education for girls and/or world-service counselor to be a part of these institutes. Since the theme is "Missionary Education," the National Council of American Baptist Women has requested the opportunity to cooperate in these institutes. There is a *Guide* for the chairmen of missionary and stewardship education for women and for the chairmen of missionary and stewardship education for girls, similar to the *Guide* prepared for the children's workers' institute. The *Guide* for the women and girls was prepared by the National Council of American Baptist Women, 152 Madison Ave., New York 16, N. Y. Price, 15 cents.

It is the purpose of the institute for children's workers to bring together all who are working with

children in the church. It is the purpose of the association vice-president of missionary and stewardship education, the chairman of missionary and stewardship education for women, the association chairman of missionary and stewardship education for girls to bring together at the same time and same place the vice-president of missionary and stewardship education, the chairman of missionary and stewardship education for women, and the chairman of missionary and stewardship education for girls from each church in the association. While the children's workers are in their sessions the vice-president and the chairman of women and the chairman of girls from each church will be receiving training to do their respective jobs better. Their training will be directed by the association officer or chairman carrying that responsibility.

These institutes offer a thrilling opportunity to increase understanding of the great task of our world mission, to discover ways to give meaning and vitality to our program of missionary education, to become thoroughly acquainted with new materials and techniques.

Let no leader fail to take advantage of this opportunity!



Give Us Ten Families Who Will Tithe

"We believe in tithing in Kansas," explained District Missionary Earl Cooper as we toured church-extension projects. "Give us ten families who will agree to tithe, and we will call a pastor and pay him a living wage. We will purchase a parsonage and we will soon start a new congregation. Eventually, we will purchase a site and build a building," he said with enthusiasm.

Such has been the story behind the Pleasant Valley Chapel in northwest Wichita. Sponsored by the First Baptist Church of Valley Center, this work began with fifteen interested families. A preaching mission was held in August, 1953. Meetings continued in a garage, in a rented house, and finally in a near-by school. Eight families signed the tithing pledge when it was time to organize. The group secured a site and broke ground for a new church in February, 1953. They purchased a parsonage and they called Howard Sorenson as pastor. They began with nine baptisms during the first four months. The membership soon exceeded the thirty mark.

So it goes in Kansas! So it goes wherever people follow the teachings of the Scriptures and give God's Spirit a chance!

"When stewardship extends to money," writes Glenn H. Asquith, in *Stewardship Discussions*, "a Christian has control of something which is of value also to his fellow man thousands of miles away. It can provide hospitalization for a child in the Belgian Congo, keep a mother alive in India, give a Bible to someone in Japan, build a shelter for a homeless family in Manila.

"Our sphere of personal witnessing is small indeed. If ever we are to do our part in telling the good news, we shall have to find proxies to go for us. Money is our best—and often our only—means of sending someone to represent us.

"Money is the proxy of our love. We may love the whole wide world, but that love cannot be expressed over a distance of miles, or across an ocean, unless there is something sent to speak the love. Money will do just that. If we love our fellow

man, we will try to give ourselves for him, just as our Lord gave himself for us. As we know, money is—in a real sense—ourselves."

Are you emphasizing stewardship throughout the whole church? Is it one of the goals to which you are giving special attention in addition to the eight goals listed in the leaflet "Missionary and Stewardship Education at a Glance"?

Are you requesting your pastor to preach on stewardship; having visual presentation along with lessons on stewardship in your Sunday school;

Let this department make suggestions!

A New Address

1703 Chestnut St., Philadelphia 3, Pa., is not a new address to Baptists, but this old address, which goes way back in Baptist history, is now the new address for the department of missionary and stewardship education.

At the May, 1954, meeting of the board of managers of the Board of Education and Publication of the American Baptist Convention, it was voted that the department of missionary and stewardship education be moved from New York to Philadelphia, in order to bring together the entire division of education in home, church, and community.

Requests for information, and orders for leaflets and materials, should be sent to 1703 Chestnut St., Philadelphia 3, Pa. Orders for books and priced materials should be sent—as usual—to your nearest Baptist book store.

At Home and Abroad

"The way to unity is to work together, sing together, eat together, and pray together," Walter L. Lewis, associate secretary of the Baptist World Alliance, said in his recent address to Russia's All-Union Council of Evangelical Baptist Churches. This meeting, attended also by F. Townley Lord, president of the Baptist World Alliance, was the first time in nineteen years that foreign Baptists have visited members of their faith in Russia, whose Baptist population is more than 500,000 and whose congregations are said to be growing steadily.

Bible Book-of-the Month



October . . . *Philippians, Colossians*
November *Isaiah*
December *John*

Visitors to New York will want to see the *Constance Missal* on exhibition at the Pierpont Morgan Library. This book, held to antedate the Gutenberg Bible, long celebrated as the first book of the printed word, is considered by library officials to be the most important work in print to be acquired by an American institution.

Originally discovered in the late nineteenth century, the book has been a subject of controversy ever since among experts. The Morgan Library, after long study, has taken an unequivocal stand on the book as a predecessor of the Gutenberg Bible.

"The Book of Books"—the Gutenberg Bible, printed at Mainz, Germany, sometime between 1450 and 1455—is now considered by Morgan Library and other expert bookmen to be Johannes Gutenberg's achievement after trial, and the missal a prior, experimental work of the inventor of movable type. This theory is based largely on typographical evidence.

Experts believe—without reservation that the *Constance Missal* is the oldest typographic book known and that it was printed by the inventor of the art before he undertook the Bible—and his Psalter, dated 1457—since "the beauty and perfection" of these two works "are such as to require the existence of less ambitious and less accomplished predecessors."—*The New York Times*, February, 1954.

MISSIONARY AND STEWARDSHIP EDUCATION – *The B.Y.F.*

'Adopt' Your Own

Guild girls across the country are experts in devising new and exciting ways of serving Christ by serving people. The A.B.C. Guild of Canon City, Colo., organized in April, 1951, with sixth-grade girls who insisted on becoming guild girls even though they were too young to join the existing chapter in their church, has a long list of thrilling service projects to report. All of the plans worked out by this alert group of junior highs could easily be adopted by other girls.

Perhaps the most satisfying projects evolved by the A.B.C.'s were those in which they successively adopted, during three consecutive years, twelve grandmothers, twelve "aunties," and twelve grandpas. The girls first selected twelve women in the church, grandmothers, who had no relative living in Canon City. In the fall of that first year, calls were made in the homes of the grandmothers. Occasionally, flowers were taken. A Christmas party was given. In the spring another series of home visits was arranged.

The next year, "aunties" were chosen and the program was repeated. Last year the girls decided

to adopt grandpas. Instead of making home visits, a grandpa party was held at the church. Sponsor of the group, Marie Leota Stoddard, wrote: "It is hard to say which, girls or men, have the best time. All but three of the men are grandfathers of children the age of the girls in our guild. In the three years we have carried on this project, birthday cards, get-well card, sympathy card, etc., have been sent as the occasion arose. Gifts and cards have been signed by all the girls or with the name of the guild. All gifts sent to the grandpas this year have been identical."

To close the year of adoption of this group of grandpas, the A.B.C.'s cleverly entertained at a "backwards" party. According to reports it was a topsy-turvy, fun-filled evening which began with one of the young hostesses bidding the guests good-bye and concluded with everyone saying hello and carrying on the kind of conversation expected from new arrivals at such a party.

In addition to these rewarding adventures in friendship with people in their own church, the A.B.C. Guild has developed tremendous

missionary concern and vision. One year they visited the Pueblo Christian Center and had a party there with girls of similar ages. Girls from the center returned the visit, and in that one year six such meetings were exchanged.

Last summer the girls were taken by their counselor to the Denver Christian Center to see the clinic and vacation school. On that trip they also had an opportunity to make the acquaintance of a missionary family home on furlough. As a result, the girls asked if they might choose twelve missionaries "of their own." At each meeting this year they have drawn names of these missionaries, each girl taking the one whose name she drew as her special prayer partner between guild meetings.

Miss Stoddard, who attended the Green Lake house party last July, concluded her letter with this statement: "The girls have started a bank account and are saving toward attendance at the national house party. They hope to go in a body in 1955. All but one of the girls in our chapter at the present time are church members or have been accepted for baptism."

From guilds like the A.B.C. in Canon City will come some of the future missionaries of the American Baptist Convention!



Each participant put on gloves, then clothes pins on each finger, removed them, and passed down line



Refreshments served backward: toothpicks first, then empty glass, second glass, second cookie, etc.

Five Basic Steps

The Ohio Baptist Youth Fellowship decided last fall to make Christian world outreach come alive for the various fellowships in the state. A great deal of thought was given to the selection of ways in which local, association, and state groups might really help other people and carry the message of Christ to those who have not heard of him or do not believe in him.

The outreach committee, Sheila Little, chairman, worked out a mimeographed leaflet giving steps which each fellowship was asked to carry out between November, 1953, and Convention time, 1954, "in order to have an effective program."

Here are the five basic steps devised by Sheila and her committee:

Step No. 1. Be sure you have a world-service counselor appointed. (In addition to his other duties, the fellowship adviser may, in some churches, serve as world-service counselor.)

Step No. 2. Be sure your group is organized according to the B.Y.F. plan, with a strong Christian world-outreach committee.

Step No. 3. Have at least one creative meeting or Christian world-outreach program a month. Some program suggestions may be found in the *High Call*, or you may wish to develop your own.

Step No. 4. Have at least 60 per cent of all the young people in your church giving to missions.

Step No. 5. Stress and carry out at least three of the following projects by the time of the B.Y.F. convention in November, 1954.

(1) Twenty-five per cent of all the young people of your church reading home mission study books.

(2) Carry out a project to help Puerto Rican work at Campbell Christian Center, Campbell, Ohio.

(3) Do some helpful project for migrants in your area.

(4) Write to pen pals in other lands to learn more about them to create better understanding.

(5) Twenty-five per cent of all young people in your church reading foreign mission reading books.

(6) Support the 1953 national B.Y.F. project, Milk for Millions, or the 1954 national B.Y.F. project

S.O.S.—Share Our Surplus.

(7) Sponsor the Ohio Christian Youth Movement "Go to Church Month" in November.

(8) Support the Chicks for Egypt or some other CROP project.

(9) Have a youth observance of World Day of Prayer or Fellowship Vesper Day.

(10) Set up a miniature United Nations.

(11) Plan a party for refugee children, migrants, or children of another race.

The leaflet gives concrete suggestions whereby each fellowship may succeed in taking each of the above steps.

We are hoping for an exciting report, following the state B.Y.F. convention next month, of the results of this all-out effort to make world-outreach work. From what we have heard thus far, it looks as though Ohio has found the way.

What are you doing to make world-outreach a vital reality in your state?

Fortieth Anniversary

It does not seem possible, but in 1955 the Fellowship Guild of the Baptist Youth Fellowship will be forty years old. A pageant describing the beginnings and some of the important historical development (when the program was known as the World Wide Guild) is in the process of being written. A survey of the number of missionaries at home and abroad who have entered missionary service through the influence of the guild is underway. In addition to this information, however, guild stories from former missionaries, former and present guild leaders, and those who worked intimately with Alma Noble, are being sought. Can you add to what is already known about the early days of the guild? Did a guild leader or a guild chapter make a great impact upon your life and influence you to undertake some piece of service for Christ you might not have undertaken otherwise? If so, you have information that is needed! Please write it down immediately and send to Miss Isabelle M. Gates, 1703 Chestnut Street, Philadelphia 3, Pa.

Your cooperation and interest will be greatly appreciated.

Program Helps

Girls and their leaders often ask for help and guidance on the three areas of interest in the Fellowship Guild's total program which have been added to the basic interest in missionary world outreach: personality development, the Christian home, and skills and vocations. Outlined programs which until now have been available each year for emphasis on missionary study books will in the future contain, not only missionary material, but also programs on the other three areas of concern. In the meantime, counselors will find adequate information for many programs in the following books, all of which are listed in the current "Guild Goals":

About Myself, by Nevyn C. Harner, \$1.75, will be extremely useful in the area of personality development. The author writes in an engaging style and discusses the growing-up process in a common-sense way and from the Christian point of view which should prove very helpful.

Making Your Marriage Christian, by Theodore F. Adams, \$2.00, will supply answers in the area of boy-and-girl relationships and the building of a Christian home. Dr. Adams, a Baptist minister, has had wide experience in counseling young people. Frankly and reverently he approaches the questions on which so many young people need Christian guidance. An equally splendid book in the field of the Christian home is *Youth and the Homes of Tomorrow*, by Edwin T. Dahlberg, priced at \$1.00. Both of these books should be in church libraries throughout our denomination.

Careers for You, by Erma P. Ferrari, \$2.00, is a new book by a Baptist author. It is in the area of skills and vocations. Mrs. Ferrari will be remembered as a former editor of *Young People's Topic*. Her book looks at the problem of what to do with one's life from a distinctly Christian point of view. How to choose a vocation and opportunities for service both within and without the church are discussed. This should be an excellent basis for a panel discussion for guild girls.

MISSIONARY AND STEWARDSHIP EDUCATION *for Children*

Special-Interest Missionary

I am Lela Mae Satoe, a Kiowa Indian, formerly from Mountain View, Okla. I am now a children's worker at the Denver Christian Center. The children I work with are of many backgrounds.

Each morning, beginning at 9:15, there appear at the door of



Lela Mae Satoe

the center, youngsters with eager eyes, ready to play with toys that have been made available by Christian friends. As the children gather each morning, I have an opportunity to teach them the joy of sharing and learning to play together. For some, perhaps, it is the first time they have become aware of God. Here, for the first time, the child learns to thank God for food, for play time, and for Mommy and Daddy. Here he receives the love, the affection, the understanding that all children greatly need.

At the Christian center, the older children learn of children in other lands. In their thoughts of them, they have received, or receive, a sense of responsibility and a desire to assist in some way. Recently, the primaries have been thinking of children in Alaska. On their own accord they set a goal of \$4.00 to be sent to the children there. The children have very little money,

and yet they give generously. They opened their banks a few days ago and discovered that they had saved \$6.37. What a joy it was for them to give to others! They have felt that they have actually lived the Scripture verses they have been learning: "You shall love your neighbor as yourself," and "Beloved, let us love one another."

Thus, the Denver Christian Center provides an opportunity for a child to grow physically, mentally, spiritually, and in thoughtfulness of others.

Dennis

Dennis came into school with all the other 3-to-5-year-olds. Play school—what fun! Toys to play with and lots of friends to play with! How much fun it is to learn to play together!

But Dennis was different. He came in and sat down to watch while others built houses of blocks, or played with trains, cars, dolls, dishes, and pegs.

"Dennis, do you want to play with us?"

"No."

"Dennis, want to look at this book?"

"No."

"Dennis, want to be Daddy with me?"

"No."

Dennis just wanted to sit and watch. That is, he wanted to watch until it was time to put the toys away, and then he wanted to play. Poor little boy! He had never learned the fun of doing things with others, or of doing what someone else wanted to do.

As fast as the other children put the toys in place, Dennis took them out, and, of course, the other children did not like that. For all toys must be in place before we have our music and story time, and we all like to sing and skip, play music games and hear a good story.

So Dennis was in trouble, and when it seemed that Dennis was on the losing end, he let his temper go. Poor little boy! He had so much to learn if he was ever going to have a happy life.

At last the toys were in place, and the children also, but Dennis was very unhappy.

Next day things started the same way. Dennis would not play with anyone or anything. He just sat. The children were growing tired of asking him to join them. When it was time to put the toys away, I dreaded what might happen. So I went to Dennis and, showing him my watch, asked if he didn't think it was time to put the toys away. Right away he was off his chair announcing to the others it was time to clean up. How fast the toys found their places and how happy everyone was! Dennis had his first lesson in cooperation and found it fun.

Then one day as we came back from a game period in the gym, five little boys put on elephant feet instead of fairy feet, and the noise on the stairs was very great. The next day when gym time came the five little boys were asked to stay upstairs for a few minutes. Dennis again let his temper get the best of him, but by this time I knew Dennis and he knew me. I just took his hands in mine and waited until he relaxed. Then he and I were ready for a talk that helped him.

At Christmas, Denny was a shepherd. When he tried to kneel at the manger it was too high for him. So he said, "Teacher, I's too wittle." But I told him to stand at the foot with his head down, for no one is too little to worship the baby who was born in Bethlehem and who is our King.

When Denny was in first grade he came to the Indian Club and was learning the joy of doing things and making things with others. In the club we had a new boy who had not learned these lessons and who caused us a lot of trouble. One night after club I was talking with Richard, trying to help him. As Denny was putting on his wraps, he turned to Richard and said, "Richard, don't you know you have a lot more fun when you are good?"

So Dennis is now a joy. He adds happiness to every group to which he belongs.—LILLIAN WESTCOTT FERRER, Campbell Christian Center.

Making New Friends

Here it is—the annual book of Baptist missionary stories, service projects, and special-interest missionaries' pictures and information!

Since our foreign theme this year is India, we chose a missionary family from Assam, India, as our special-interest foreign missionaries. Meet the Beers family. Learn about their work as told by Tari Ann and written by Daddy in the story "Missionary Children Help, Too!" Be sure you help your boys and girls to know these missionaries and something of their work.

Other missionaries have written succeeding stories in the India section of the book.

Service projects for missionaries in India are included on page 7. Be sure to follow carefully the directions for wrapping and mailing the boxes to India. Please include in the boxes only the requested items. They have been cleared by missionaries for sending into India.

In the second section of the book you will find stories about our work in the city. Boys and girls want to know our Christian center program and how it works. Stories show how missionaries are working with boys and girls in the city, telling the stories of Jesus' love for all children.

You will want to get acquainted with Lela Mae Satoe and Helen Markos, two Christian center missionaries. Service projects are included for Christian centers.

Send for your copy today. *Making New Friends*, 75 cents. Write to the American Baptist Publication Society book store nearest to you.

First Adventures In Friendship

One of the most pleasant adventures in life is the making of new friends. They can be actual people who live near by or far away, or they can be storybook characters. In so far as they arouse affection and increase understanding, they enrich the lives of those who feel friendship for them.

Kindergarten children are not too young to begin their adventures in friendship—both those that are real and those that come through books.

Through the friendships with real boys and girls they enjoy the pleasures of companionship and learn to get along with others. Through their book friends they have their horizons widened. They come to know that there are other children like themselves in many places on this wide earth.

The Joint Commission on Missionary Education has just published three new books for kindergarten children. The books are printed in four colors. They sell for 75 cents in paper, and \$1.25 in boards. In a boxed package the three sell for \$2.00.

The three little books are *Keiko's Birthday*, *Ronnie's Wish*, both by Jeanette Perkins Brown, and *Nezbah's Lamb*, by Edith J. Agnew. All are illustrated by Jean Martinez.

These books present three children—Keiko, Ronnie, and Nezbah—who will soon be the book friends of kindergartners.

Keiko's Birthday

Keiko was a little girl from Japan, and when she was almost five, she started to attend the kindergarten of the International School. Now, this school is a little United Nations in itself, because it is attended by the children of United Nations' workers. The kindergarten children plan to surprise Keiko on her fifth birthday, but it is Keiko who surprises them.

Ronnie's Wish

Everyone who remembers what it was like to be small, will have a fellow-feeling for Ronnie. Because Ronnie was so small that he was always being pushed aside by grownups at counters and overlooked in stores, he wished and wished that he were big. But one day Ronnie went to the children's zoo, and to his delight he found that there he just fitted, and that grownups were the wrong size. Only through the pictures is the fact made clear that the child who has this common experience is a Negro.

Nezbah's Lamb

Nezbah is a little Navaho Indian girl, and her playmate is her pet black lamb. One day Nezbah falls

and hurts her finger. It gets very sore, and Mother takes her to the nurse at the clinic near the trading post. Black Lamb follows along. Nezbah is too shy and frightened to let the nurse touch her finger. But when Black Lamb gets pink medicine and a white bandage put on his scratched ear, Nezbah finds courage to have her finger treated, too.—NINA MILLEN.



National Council of American Baptist Women

MRS. MAURICE B. HODGE
President

MISS VIOLET E. RUDD
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

Transformation of a Ladies' Aid

By LULU HATHAWAY

THE SECRETARY of the Ladies' Aid looked thoughtfully over the annual report that she had just prepared. It was a record of a year of hard work. The women had painted and papered the parsonage, had bought a new carpet for the vestibule, had financed the repair of the organ, and had given generously to the pastor's salary.

There was something that did not satisfy her about the report. She looked at it again critically. "It was all for us," she said to herself, thoughtfully. "Everything we did was ultimately for our own comfort and pride. That isn't a sufficient program for a group of Christian women. We should be serving others somewhere."

That was the beginning of a new day for that country church. As the report was read, the secretary added a few quiet words of challenge. "As Christians, we should enlarge our program to make it more in keeping with the spirit of Christ."

The president caught the challenge. She appointed a committee to work with the secretary requesting that a report be submitted at the next meeting. They talked to the president of the Woman's Baptist Mission Society for the association and to one of the state officers who lived in their vicinity. Together they planned a series of careful steps that might lead them into full participation with the total woman's program of our denomination.

The president was sent to the house party in the state, with her expenses paid. There she found a suggested constitution, and with some of the team she studied it. She found the *Leader's Guide* and for her the scope of the work of the the packet of goals which outlined

National Council of American Baptist Women.

Back home again, she outlined for the women a plan of action. "We are such a small society that we should use a simplified plan. I think that if we took our present three officers—president, vice-president, and secretary-treasurer—and added to them five more women to head up the various divisions of missions, Christian service, Christian training, missionary and stewardship education, and business and professional women, we would have the entire quota of needed officers."

As she outlined the plan of the council, the women grew enthusiastic. "It will seem good to do something more than plan endless suppers!" said one member to the others. "With this family-life work,



Holding a high standard for town and country churches is the edifice of the Burlington Flats Baptist Church, New York

we might be asked to interest some of the new mothers who are moving into our community," suggested another. "With this outline of leadership training we should have a group of women trained so that we will not need to be faced with refusals all the time when we look for officers," added still another. The enthusiasm was contagious.

Mrs. Smith was silent, her mouth set in the grim lines that the president knew spoke disapproval. "What do you think, Mrs. Smith?" she asked. "We want everyone's expression of opinion."

Mrs. Smith's mouth line relaxed a little and her speech was mild for her. "I just want to know who is going to see that the minister gets his salary, and that the coal and light bills are paid while you are all busy worrying about the heathen, running mothers' classes, and hemming diapers for the Indians. Let's take care of our own first," she said, virtuously.

The president had talked this over with some of the house party team. The small church that has not accepted an every-member canvass or a sector project, must often depend upon the Ladies' Aid for a good share of its annual income.

"I have been talking to our pastor and to the official board," she said. "They are quite willing to call in the help of the state convention and plan a sector project for next year. I'm certain that after that they will assume the full responsibility for the finances of the church. Until that time, however, I should like to appoint a ways and means committee. This committee will work out how best we may continue our support until the church is willing to assume the full responsibility. How about you as chairman, Mrs. Smith? We shall know that no one in our church will suffer then."

So there came about the transformation of a rural church. For the first time, the finances were on a firm basis, and the women's horizons were lifted far beyond their local community to all parts of the world. For the first time they were an integral working part of the National Council of American Baptist Women, and their church, in the face of a big challenge, grew by leaps and bounds.

The Woman's Society

SUGGESTIONS FOR YOUR MEETING

We Thank Thee, Lord

By ELIZABETH I. FENSOM

CALL TO WORSHIP:

Praise to God, immortal praise,
For the love that crowns our days!
Bounteous source of every joy,
Let thy praise our tongues employ!

—ANNA L. BARBAULD

HYMN: "Earth Below Is Teeming"
(*Christian Worship*, No. 596).

MEDITATION: *Thank God for God.*

"Thanksgiving is elemental to us all. Who among mortal men has not known what it is to be overwhelmed by some wonderful experience in which thanksgiving wells up like a fountain? But what if there were no God to be thankful to? That would be painful frustration. No one to hear our simple 'Thank you!'"

"God, our Father, is dearer to us than all his gifts; for without him we could be neither sensitive to, nor grateful for, the riches of his grace. Thank God, therefore, for himself; for being the one 'who giveth us richly all things to enjoy' and asks no return beyond the glad 'sacrifice of thanksgiving.'"—JESSE R. WILSON, in *A Book of Remembrance*.

All that Spring with bounteous hand
Scatters o'er the smiling land;
All that lib'ral Autumn pours
From her rich o'erflowing stores,—
These to thee, my God we owe,
Source whence all our blessings flow;
And for these my soul shall raise,
Grateful vows and solemn praise.

—ANNA L. BARBAULD
in *Christian Worship*

SCRIPTURE: Selections, particularly from the Psalms, relating to the "sacrifice of thanksgiving."

PRAYERS OF THANKSGIVING:

Leader: As each of us takes part in the family observance of Thanksgiving, perhaps personal blessings, gifts of "... the living God, who giveth us richly all things to enjoy"—will be uppermost in our minds and thankfully acknowledged in our prayers. Today let us travel in imagination to the far-off lands of India and Burma, and join with our our missionaries in Thanksgiv-

ing as they review the work of the past year—work in which we shared through our prayers, projects, and gifts.

First Speaker: "A Telugu woman, a teacher in Secunderabad, kneeling in her simple home, her *sari* drawn over her head, offered thanksgiving for the gospel that had been brought to her country." So writes a traveler who found inspiration in the prayer life of our fellow Christians there. (Continue with the paragraphs relating to prayer and music in the June, 1954, issue of *MISSIONS*, page 18.)

Second Speaker: The increasing strength of the Christian national groups is a cause for joy and thanksgiving. (Continue with the statement concerning national leaders and the story of the Christians in Mandalay jail; also the work that Christian nationals are supporting. See *MISSIONS*, June, 1954, pages 18–20.)

Third Speaker: Let us thank God for Christian youth in these lands. See *MISSIONS*, September, 1954, page 20; also the story of the young Moslem convert as told on page 27.)

Fourth Speaker: We observe Thanksgiving as a family festival. Let us thank God for the Christ-centered homes to be found in every foreign-mission field. (See *MISSIONS*, September, 1954, page 20.)

Fifth Speaker: We give thanks for the doctors and nurses and their helpers as they minister in Christ's name in hospitals and roadside clinics. (Include mention of the hope of a new medical program in the Bengal-Orissa field as reported in "Along the Juggernaut Road," *MISSIONS*, September, 1954, pages 18–22.) Bengal-Orissa is not an easy field, but, for the first time in years, there is evidence of a spiritual awakening on this field. (Continue with the allusion to the parable of

the sower, and the story of the new convert, in the same article.)

Leader (prayerfully):

GRATITUDE

For sunlit hours and visions clear,
For all remembered faces dear,
For comrades of a single day,
Who sent us stronger on our way,
For friends who shared the year's long
Road and bore with us the common load,
For hours that levied heavy tolls,
But brought us nearer to our goals,
For insights won through toil and tears,
We thank the Keeper of our years.

(*MISSIONS*, Nov. 1947)

—CLYDE MCGEE

Notes to the Leader

This program is based on "I Saw His Star in the East," by Lula P. Colwell, in the June, 1954, issue of *MISSIONS*, and on brief excerpts from three articles in the September issue. Both issues will yield other instances suitable for us. Other foreign fields may, of course, be included. The speech concerning the ministry of healing may be expanded by the use of the new leaflet, *Sandals in Halls of Healing* (free).

The Scripture meditation will gain in inspiration if the selections are given from memory. (Or they may be typed and placed in your Bible to avoid turning from page to page as you read.)

Prayers of Thanksgiving may be given by several who have been asked in advance to express gratitude for one special blessing. Or the group may be led in directed prayer by one person.

If you have a copy of the 1954 edition of *A Book of Remembrance*, refer to it for prayer requests, and for further information concerning the foreign mission fields.

Has your church a "Foreign Mission Story" map? This shows the location of our mission fields in Asia (with an inset of the Belgian Congo field); the price is 50 cents. The use of this map—or of a globe—will add to the effectiveness of the program.

Arrange for the distribution of the attractive leaflet "We Are All God's Children," which has several pictures definitely linked to the program.

For your notebook: Order free leaflets from your state office; priced items from the nearest book store of the American Baptist Publication Society.

News FROM THE WORLD OF MISSIONS

Churches to Send U. S. Surplus Abroad

Three-Year Interdenominational "Share Our Surplus" Project Will Distribute 500,000,000 lbs. of Foods in Overseas Lands—\$7,500,000 Appeal to Finance Huge Relief Effort

By G. E. BLACKFORD

The greatest worldwide food relief program in the history of the American churches—at least to quadruple the numbers of overseas hungry and undernourished currently being aided—has been launched by the communions cooperating in Church World Service, the interdenominational relief arm of Protestant and Eastern Orthodox churches.

The undertaking is the immediate answer of the churches to the challenge and opportunity for greater service made possible by national legislation this summer. This legislation releases largely increased amounts of government surplus foodstuffs to the worldwide relief agencies of the churches for free distribution in response to the cry of need abroad.

An initial three-year Share Our Surplus \$7,500,000 Appeal, beginning at the Thanksgiving period, will be instituted on an all-denominational, nation-wide basis simultaneously with the decision wholeheartedly to embrace the new opportunity for greatly expanded Christian service.

Through the Share Our Surplus program, a minimum of 500,000,000 pounds of government surplus foods and commodities—wheat, cotton, cotton-seed oil, corn and corn products, butter, cheese, and powdered milk valued at more than \$150,000,000 at wholesale market prices here—is projected for free distribution during the next three years.

The Share Our Surplus program, announced by Harper Sibley, chairman of the department of Church World Service, National Council of the Churches of Christ in the U.S.A., after a long series of conferences with denominational leadership and overseas relief program executives, already is underway

with the request to Washington for clearance and delivery of a shipment of more than three-quarter million pounds of butter, one-half million pounds of cheese, one-half million pounds of milk, and nearly 200,000 pounds of cotton-seed oil from surplus supplies.

The Agricultural Trade Development and Assistance Act of 1954, recently passed by the Congress and signed by President Eisenhower, contemplates enabling the voluntary agencies to plan their programs for more than one year at a time, and a three-year limit placed on part of the legislation was the factor determining an initial three-year period of programming and appeal for funds to implement the distribution of surplus foods.

"These commodities from our over-abundance," Mr. Sibley said, "constitute the greatest relief bargain of all time."

The only thing asked of our peo-

ple in moving these health-giving supplies to the homeless and hungry is the actual cost of administration and of the distribution in the areas of distress. A free gift of the American people to the needy overseas, most of the inland and overseas transportation is provided through government resources.

"Careful estimates of all the factors concerned in this vast undertaking indicate a total cost to C.W.S. of not more than 5 per cent of the values of the commodities.

"This means that for every dollar contributed to this great work of compassion a total \$20 worth of foods, at our current prices, will reach ill, undernourished and destitute people throughout the world.

"We must strive with every resource to realize to the fullest extent possible this God-given opportunity to share the abundance with which we have been blessed with those of our brethren throughout the world who are in need."

The initial Church World Service Surplus Commodity Appeal for the three-year \$7,500,000 Share Our Surplus program will be focused at the Thanksgiving period this fall, with special Share Our Surplus services in churches during



A government dairy grader inspects an overabundance of cheddar cheese bought by the Commodity Credit Corporation to support the milk price

Thanksgiving week and at special denominational and community Thanksgiving observances.

A widespread educational, inspirational, and promotional campaign, designed to reach into Protestant and Eastern Orthodox churches throughout the entire United States, and utilizing all media of communication in both church and secular life, already has begun on a long range basis.

Representing American Baptists in the careful study preceding formation of the plan to increase the effectiveness and scope of the work of the churches abroad were H. R. Bowler and Mrs. Edwin W. Parsons.

Early shipments of supplies made available before Thanksgiving from the surplus stocks will be financed through advance gifts from denominational sources and other available funds of Church World Service.

The Christian Rural Overseas Program (CROP) of Church World Service will play an important part in the Share Our Surplus program, working in rural areas and collecting from farmers of the nation commodity donations to multiply the great "life line" of foodstuffs for those in hunger overseas through this 20-1 bargain.

Distribution in overseas lands will be through the cooperative network of the churches, utilizing the World Council of Churches, relief organizations in other nations, national Christian councils, and related agencies in India, Korea, Japan, Egypt, and the Near East.

All of the Share Our Surplus relief effort will be in addition to other relief programs now being carried out by the American churches, either denominationally or cooperatively through Church World Service.

In strict keeping with the intent and letter of the enabling legislation, the distribution abroad will be to persons without means to earn or funds with which to buy similar foods in the markets of their homelands, in order that the economies in the countries reached by the program may in no wise be disrupted through the exercise of this great opportunity for service to suffering mankind.

East-West Christians At Parley in Sweden

Leaders Both Sides of Iron Curtain Take Stand for Peace and Final Disarmament

By GUNNAR WESTIN

Christians from both sides of the Iron Curtain discussed common tasks in view of the present state of social and international affairs at a conference in Rattvik, Sweden, August 4-12. This conference was a continuation of contacts established in Moscow in 1952, between Anglo-American Quakers and Russian Baptists, which led to a visit of the latter to Sweden in August, 1953.

Who Were There

The Swedish Baptist Union and the Society of Friends in Sweden invited the group to Rattvik. The Baptist delegation consisted of six Russian, two English, three American, and five Swedish representatives, and also the general secretary and the associate secretary of the Baptist World Alliance. The Quakers sent one English, three American, and three Swedish representatives.

The program included surveys of the religious situation in Russia, Great Britain, the continent of Europe, Scandinavia, and the United States. The main themes discussed were "Christian Love Applied in Modern Times—Viewpoints on Tendencies in Social Life" and "The Christian Basis of Work for Peace—Viewpoints on International Relations."

Points of Agreement

After thorough examination of these topics in several sessions, the participants agreed on the following:

All participants deeply appreciated the privilege of fellowship with Christians from other areas of the world, and the opportunity of gaining information about Christian work in other lands. They listened with interest and profit to the views and concerns of those coming from greatly varying national and political backgrounds.

Differences of opinion were in-

evitable, and they were candidly expressed. But common to all was a deep concern about the serious tensions now distracting the world, and sincere conviction that the Christian church had not done all that it might have done in the cause of international peace and good will.

Concern for Peace

There was a unanimous feeling that no effort must be spared to prevent war between the nations, and that every follower of Jesus Christ should dedicate himself to the cause of peace. In so doing, his first concern should be to rid himself of all attitudes contrary to the mind of Christ: to combat within his own nation the spirit that breeds war, and to help create an atmosphere of friendliness between individuals, nations, and races.

To this end, it was felt to be urgently necessary to foster mutual trust between the nations by all suitable means, such as wider contacts between people from various lands, freer distribution of news, and greater exchange of information.

Role of the Churches

The Christian churches should speak out clearly in behalf of peace, making the greatest possible use of radio, press, and pulpit. They should also impress upon those in authority in their country the worldwide longing for peace. They should urge their governments to follow the path of negotiation with unending patience, with a view to the attainment of such a just and lasting peace as shall make possible the complete disarmament of all nations and the final abolition of every means of war.

Finally, all Christians realizing the weakness of human efforts, and their absolute dependence upon God, should emphasize anew the importance of the preaching of the Word, and the power of prayer. Millions of faithful intercessors, united in persevering prayer, and working together by faith in the service of the gospel, could bring about an enormous change in the world situation, and render impossible recourse to atomic missiles, hydrogen bombs, and, indeed, any other means of mass destruction.

HOW TO RETIRE SOONER

by earning a small income

Government figures prove you need much less money if you retire to the country, and now a new book shows over and over again how to make the money you do need, whether you retire with or without a lot of money in the bank.

Fred Tyler's **HOW TO MAKE A LIVING IN THE COUNTRY** is "virtually a blue print for the retired man or woman wanting to make their own way," says the Chicago Daily News.

With this book, you learn:

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Read this 75,000 word book now. Check off the ways you'd like to earn a small income in the country. See how easily they make retirement possible for you—now. Despite its big size, **HOW TO MAKE A LIVING IN THE COUNTRY** costs only \$1. Money back, of course, if not satisfied. For your copy, use coupon below.

Bargain Paradises of the World

Do you know where to find an island right near the U.S. so nearly like Tahiti in appearance, beauty, and color even the natives say it was made from a rainbow? (And that costs here are so low you can not only reach it but also stay a while for hardly more than you'd spend at a resort in the U.S.)

Do you know where to find the world's best mountain hideaways or its most dazzling surf-washed coastal resorts, where even today you can live for a song?

Do you know where it costs less to spend a while, the surroundings are pleasant, and the climate well nigh perfect in such places as Mexico, the West Indies, Peru, France, along the Mediterranean, and in the world's other low cost wonderlands?

Or if you've thought of more distant places, do you know which of the South Sea Islands are as unspoiled today as in Conrad's day? Or which is the one spot world travelers call the most beautiful place on earth, where two can live in sheer luxury, with a retinue of servants for only \$175 a month?

Bargain Paradises of the World, a big new book with about 100 photos and 4 maps, proves that if you can afford a vacation in the U.S., the rest of the world is closer than you think. Authors Norman D. Ford and William Redgrave, honorary vice presidents of the Globe Trotters Club, show that the American dollar is respected all over the world and buys a lot more than you'd give it credit for.

Yes, if you're planning to retire, this book shows that you can live for months on end in the world's wonderlands for hardly more than you'd spend for a few months at home. Or if you've dreamed of taking time out for a real rest, this book shows how you can afford it.

In any case, when it can cost as little as \$24.50 from the U.S. border to reach some of the world's Bargain Paradises, it's time you learned how much you can do on the money you've got. Send now for **Bargain Paradises of the World**. Price \$1.50. Use coupon to order.

Where Will You Go In Florida?

If You Want a Vacation You Can Afford?

Florida needn't be expensive—not if you know just where to go for whatever you seek in Florida. And if there's any man who can give you the facts you want it's Norman Ford, founder of the world-famous Globe Trotters Club. (Yes, Florida is his home whenever he isn't traveling!)

His big book, *Norman Ford's Florida*, tells you, first of all, road by road, mile by mile, everything you'll find in Florida, whether you're on vacation, or looking over job, business, real estate, or retirement prospects.

Always, he names the hotels, motels, and restaurants where you can stop for the best accommodations and meals at the price you want to pay. For that longer vacation, if you let Norman Ford guide you, you'll find a real "paradise"—just the spot which has everything you want.

Of course, there's much more to this big book.

If You Want a Job or a Home in Florida

Norman Ford tells you just where to head. His talks with hundreds of personnel managers, business men, real estate operators, state officials, etc., lets him pin-point the towns you want to know about if you're going to Florida for a home, a job with a future, or a business of your own. If you've ever wanted to run a tourist court or own an orange grove, he tells you today's inside story of these popular investments.

If You Want to Retire on a Small Income

Norman Ford tells you exactly where you can retire now on the money you've got, whether it's a little or a lot. (If you need a part-time or seasonal job to help out your income, he tells you where to pick up extra income.) Because Norman Ford always tells you where life in Florida is pleasantest on a small income, he can help you to take life easy now.

Yes, no matter what you seek in Florida—whether you want to retire, vacation, get a job, buy a home, or start a business, *Norman Ford's Florida* gives you the facts you need to find exactly what you want. Yet this big book with plenty of maps and well over 100,000 words sells for only \$2—only a fraction of the money you'd spend needlessly if you went to Florida blind.

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Philippine Mission Is Awarded \$661,646

U. S. War Claims Commission
Makes Award to Restore
Buildings, Equipment

By JESSE R. WILSON

The U. S. War Claims Commission recently awarded \$661,646 to help restore American Baptist educational and medical buildings and equipment destroyed during the Second World War. The total claim filed with the commission amounted to \$1,420,547.47.

The claim of the Philippine Baptist Mission and Central Philippine University was based upon losses sustained and the calculation of present replacement costs. It was ably presented to the commission in Washington by Forrest Smith, treasurer of the American Baptist Foreign Mission Society, and was given full and careful consideration. The award eliminated certain items which did not conform with the commission's regulations.

Approximately 77 per cent of the real-property claim was allowed under the commission's formula. The personal-property claim, based upon new replacement of equipment, was substantially reduced under the commission's policy. This policy does not claim to restore the original equipment, but rather to insure a degree of usefulness to the institution.

The amount of \$72,456 previously paid through the War Damage Commission will be deducted from the final award payment.

The award is considered to be a favorable one under the commission's policies. It was made only on condition that it be used for the specific purpose of restoring the educational and medical facilities described in the detailed claims. This condition will be scrupulously met, says Foreign Secretary Elmer A. Fridell.

Foreign secretaries of the American Baptist Foreign Mission Society have had under review plans and programs of restoration for the mission, for Central Philippine University, and for Iloilo Mission Hospital. Some urgently needed appropriations have been made in anticipation of the award.

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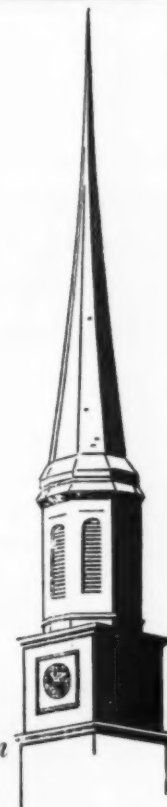
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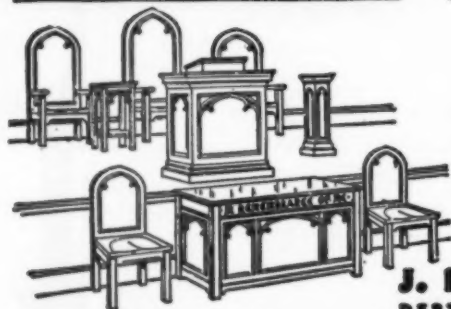
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By CHARLES S. DETWEILER

In the weekly magazine section of a recent issue of *El Imparcial*, a daily newspaper of San Juan, Puerto Rico, was a three-page illustrated story about Angel Acevedo, pastor of the Santurce Baptist Church.

In one picture Pastor Acevedo is preaching from the pulpit, in



Left to right: Pastor Acevedo
Dr. Detweiler, Gerardo Davila

another he is baptizing a young man, in another he is speaking to children of the primary department of the Sunday school, and in another he and his wife are conversing with the writer of the article, which is entitled "A Half-Century of Religious Consecration."

Rugged Experiences

Since I have known this pastor for forty-five of his fifty-year ministry, and often rode horseback with him over the hills of his rural fields, I could appreciate all that the journalist wrote about him.

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tor Acevedo revealed wide reading and strong convictions concerning religious, social, and political movements of the present day.

Pastor Acevedo entered Christian service at the age of nineteen. Some of his early years were spent as a student pastor near the Grace Conaway Institute, where our young men in those days received their training. The past thirty-two years have been devoted to the one church in Santurce, the principal suburb of San Juan, the capital of Puerto Rico.

Baptist Principles

The article contained clear statements of the Baptist principles of separation of church and state and of freedom of conscience, as opposed to the position of the Roman Catholic Church, which imposes its dogmas and allows the pope to think for all its members.

A large gathering from many churches attended the celebration of the fiftieth anniversary of his ordination, and tributes were paid to him by his associates, both in

(Continued on p. 62)

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PUERTO RICAN PASTOR

(Continued from p. 60)

his own denomination and in other denominations. Also, Governor Luis Muñoz Marín of Puerto Rico gave a reception in his honor, which was attended by leaders of all evangelical bodies and by officials of the Government.

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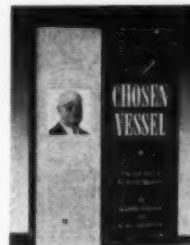
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As this will be my last message to you, I want it to carry my warmest thanks and a sincere wish for you all. Through the years I have come to know many of you personally and I have always considered it a privilege to be associated with you. Many of you I have known only through correspondence, but I had begun to feel that I was really acquainted with you. Some of you are more recent members of the circle of club managers. You all represent warm devotion to the great missionary task, and I thank God for you. May MISSIONS always have an inner corps of such friends and helpers as you have been and are today.

I am glad to present to you Rev. Frank A. Sharp, Ph.D., who will carry forward the responsibilities which I relinquish. I wish I could introduce him to you all personally. He was for some years a pastor, and recently has been director of university pastor and student work of the Board of Education and Publication. He is admirably qualified for the enlarged responsibility he will undertake, and, what is of special interest to you, you will find him eager to assist you in every way possible.

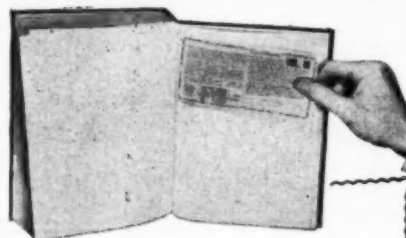
My best wishes will follow each of you, as well as MISSIONS and all its staff.

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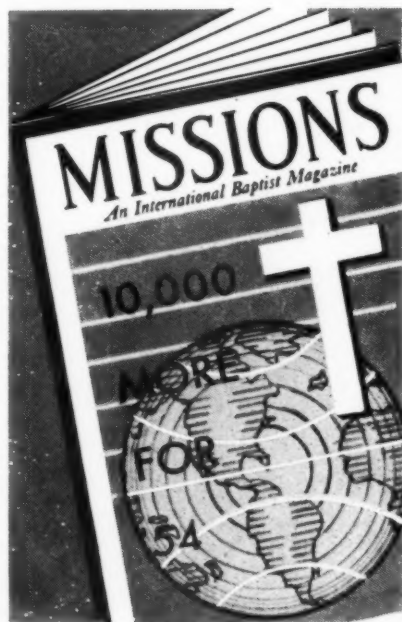
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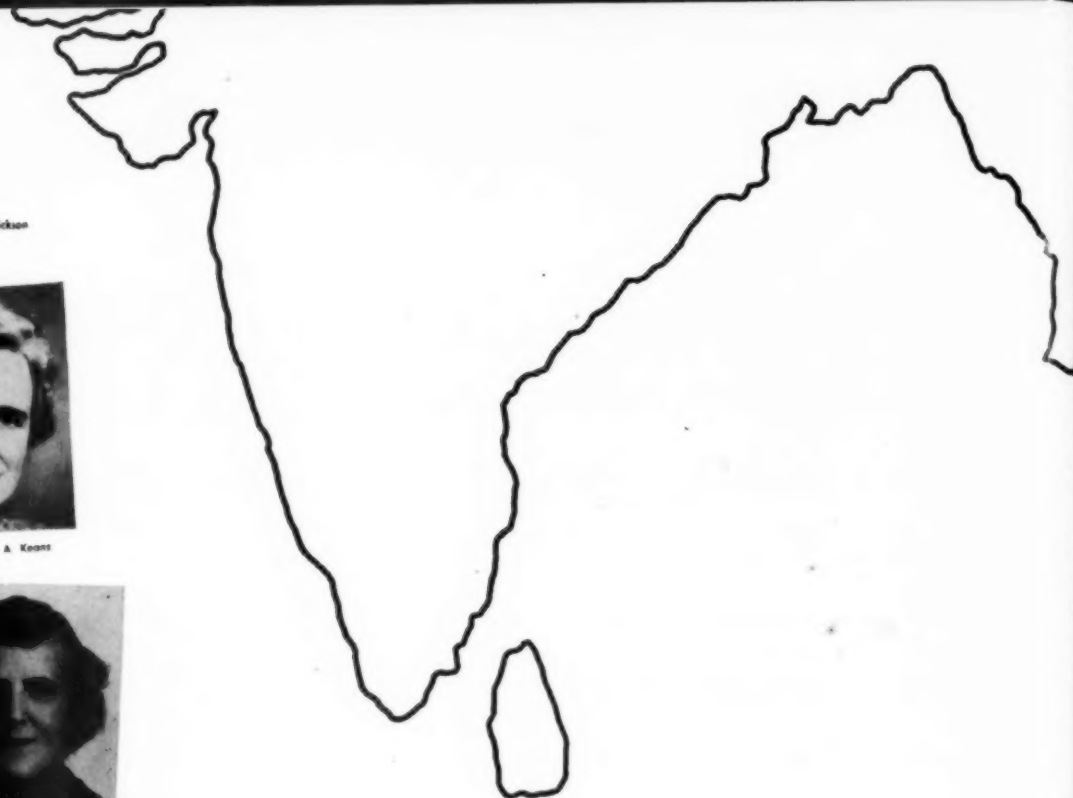
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